

THE  
SECOND VO-  
LUME OF THE EC-  
CLESIASTICALL HISTORIE,  
Containing the Acts and Monuments of Mar-  
tyrs, with a generall discourse of these latter Persecu-  
tions, horrible troubles and tumults, stirred up by Rotten  
Prelates in the Church: with diuers other things incident,  
especially to this Realme of England and Scotland,  
as partly also to all other forraine nations ap-  
pertaining, from the time of King Henry  
the 8. vnto Queene Elizabeth our  
late gracious Soueraigne of  
blessed memorie.

Newly recognised and enlarged by the Author  
IOHN FOXE.

WHEREVNTO ARE ANNEXED  
certaine additions, vnto the time of our Soueraigne  
Lord King IAMES now reigning.

AT LONDON  
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Anno Domini 1610.





Heere followveth the second Volume  
AND THE VII. BOOKE, BEGINNING  
WITH THE REIGNE OF KING HENRIE  
THE EIGHTH.



{Anno 1509}

Notes summa-  
rily collect  
and repeated  
of things done  
in the time of  
king Henrie the  
eighth.

**T**ouching the ciuill state and administration  
of the Common weale, and likewise of the  
state of the church, vnder the reigne of king  
Henrie the seventh, how he entred first in  
possession of the crowne: how the two hou-  
ses of Yorke and Lancaster were in him  
reunited through marriage with Elis-  
abeth the eldest daughter to king Edward the fourth, by the  
prudent counsel of Joh. Sponton then bishop of Ely, after arch-  
bishop of Canturburie, and cardinal: how long the said king  
reigned, and what perfection was in his time for lacke of  
search and knowledge of Gods word, both in the diocesse of  
Lincolne vnder bishop Smith (who was created of the house  
of Boleyn) as also in the diocesse of Couentrie,  
and other places mo: and further, what punishment and altera-  
tion God commonly sendeth vpon cities and realmes publicke  
for neglecting the safetie of his church, sufficiently in the former  
booke hath been already specified: wherein many things more  
ample might haue been added, incident in the reigne of this  
Prince, which he haue for breuitie pretermitted. For he that  
studiously to comprehend in storie all things, which the common

course and vse of life may offer to the writer, may sooner find  
matter to occupy himselfe, then to posit other. Wherfore I  
might haue inferred mention of the seditions tumult of Iher-  
lin Werbecke, with his retinue, Anno 1494. Also of Black-  
heath field by the Blackhe Smith, Anno 1496. I might also haue  
recited the glorious commendation of Georgius Julius in his  
Latine Chronicle, testifying of king Henrie the seventh, how  
he sent three solemne Embassadors to pope Julius the second to vaild  
his obedience to the see of Rome, Ann. 1506. And likewise how  
pope Alexander the sixth, thus the third, and Julius the second,  
sent to the said king Henrie the seventh, three sundrie famous  
ambassadors with their Rods, and three caps of maintenance,  
electing and admitting him to be the chiefe defender of the faith.  
The commendation of which fact, how glorious it is in the eyes  
of Georgius Julius, and Fabian, that I leaue to them. This I  
suppose, that when king Henrie sent to pope Julius three Em-  
bassadors with obedience, if he had sent him three thousand barques  
boyers to furnish his field against the French king fighting at  
Raucour, he had pleased pope Julius much better. If Georgi-  
us Julius had been disposed to illustrate his storie with notes,  
this had bin moze worthy the noting, how it doubte 12. French  
king

A a a. y.







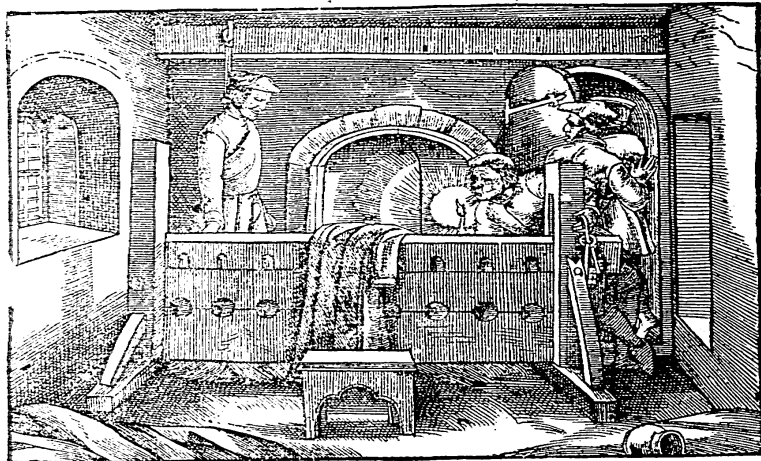








A description of the Lollards tower, where M. Richard Hunne was first murdered, then by the said parties hanged, after condemned of heresie, and at last burned in Smithfield.



The church of St. Dunstons where Richard Hunne was buried.

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suppose, of purpose, for such selves: who forthwith gat into him certain of his colleagues, and went with them into the prison, to see that they his above touched confession be not falsified before, as was afterwarde plainly proved, although thereafter made a faire face to the contrary, blaspheming against the people, by their officers and servants, that Hunne had desperately hanged himself. Wherewith the people having god experience as well of the honest life and godly conversation of the man, as also of the bewitching malice of his officers, the priests, judges, rather than by their procurement he was executed, they thereof arose great contention: for the bishop of London on the one side, taking his clerics part, affirmed stoutly that Hunne had hanged himself. The citizens againe on the other side, vehemently suspecting some secret murder, caused the Coroner of London (according to law) to shew an inquest, and to take good view of the dead body, and to trie out the truth of the matter. Wherby the bishop and his disciples were then bound to the extreme of shifts: and therefore minding by some subtiltie way of justice, to stop the mouths of the people, they determined that in the mean while as the inquest was occupied about their charge, the bishop should for his part, proceed Ex Officio, in case of heresie against the dead person: supposing (most like) that if the party were once condemned of heresie, the inquest durst not then but find him guilty of his owne death, and so clearly acquite them from all the former suspicion of parricide murder. This determination they thus did immediately put in practice in order as followeth.

First, besides the articles before mentioned, which they affirmed were objected against him in his life time, he did now also after his death, collect certaine others out of the prophecies of his English bible remaining then in English hands, which he had justly perceived, not to learn any good thing therein, but to get thereout such matter, as he thought might best serve their cursed purpose: as appeareth by the tenor of the articles, which are these.

1. First, the said booke denieth all holy Canons, calling them ceremonies and statutes of sinful men and burning; and with the pope & his vicars and Antipapists.

2. Next, it denieth the popes pardons, saying, they be but headings.

3. Item, the said booke of Hunne faith, that kings and lords called Christian in name, and heathen in conditions, beside the Sonnes of God bringing themselves out of creature, heresie, and unbelief, to say, that it cannot be lawfull, to keep, and keepen.

Item, the said booke faith, that Lords and prelates were full crutched men that would teach truly and freely the law of God: and chiefly them that preach sinful men traditions and statutes, by the which hee meaneth the holie canons of

Christ Church.

Item, that those men and idlers have the truth of the holy Scriptures, more than a thousand priests and religious men and clerks of the towne.

Item, that Christian kings and lords set doles in Gods house, and write the people to idolatry.

Item, that princes, lords and prelates in doing, hee booke faith, that they have caused Christ, and himselfe then Jesus and Jesus then men that crucified Christ.

Item, that every man swearing by our Albe, or any other Saint or creature, giveth more honor to the Saints, than to the holie Scripture, and so he saith they be idolaters.

Item, he saith, that Saints ought not to be honoured.

Item, he denieth abstinence, prayer, kneeling, and offering to images, which hee calleth stocks and stones.

Item, he saith, that the very body of the Lord is not contained in the Sacrament of the altar, but that men receiving it, shall thereby keepe in mind, that Christs fleshy was wounded and crucified for us.

Item, he denieth the Universitie of Oxford, with all dogges and faculties in it, as Art, Civil, Canon, and Divinitie, saying, that they let the true way to come to the knowledge of the lawes of God, and holy Scripture.

Item, he denieth the translation of the Bible and holie Scripture into the English tongue, which is prohibited by the lawes of our mother holy Church.

These articles thus collected, as also the others before specified, they caused for a more show of their pretended justice and innocencie, to be openly read the next Sunday following by the preacher at Pauls Crosse, with this Protestation made before.

Speakers and friends, for certaine causes and considerations, I have in commandment to rehearse, these, and publish here unto you, the articles of heresie, upon which Richard Hunne was detected and examined: and also other great Articles and damnable points and opinions of heresie contained in some of his booke, be come to light and knowledge, here ready to be shewed.

And therewith hee read the articles openly unto the people, concluding with these words:

And matters, if there be any man desirous to see the specialtie of these articles, or doubt whether they be contained in any booke of London, and he shall see it with good will. He ought here to counsell and admonish, that if there be any persons, that of their simplicity have been familiar and acquainted with the said Richard Hunne in these articles, or have heard him read upon this booke, or any other sounding to heresie, or have any like booke themselves, let them come unto me, my lord of London heretofore this and Commandment next, and know.

An holy more Christ Church cometh to the law of God to be tried.

The bishops publication at Pauls Crosse against R. Hunn.

knowledge their fault, and they shall be charitable sentenced and dealt withall, so & both their gods & his shall be satisfied: and if they will not come of their owne offer, but abuse the process of the law, then at their owne perill be it, if the rigour of the law be executed against them.

After wherupon publication and admonition, the bishop at sundrie times examined divers of his priests, and other lay persons upon the contents of both these articles. Among which examiners, there was a man fervent and a man of the said Hunne, who although they had of long time dwelt with him, were not able to charge him with any great thing too the reprehension: nor not in such points as the bishop chiefly objected against him. But yet the priests (though whole procurement this iniquitie was first begun) spured no whit faintly, and maliciously to accuse him, four in the contents of the first articles, and foure in the second. Wherfore having now (as they thought) sufficient matter against him, they purposed speedily to proceed to his condemnation. And because they would seeme to doe all things formally, and by prescribed order, they first by want certain spott and luminarie rules, by the which the bishop should be directed in this solemne Session: which are these.

1. First, let the bishop sit in his tribunall seate, in our Ladies chapel.

2. Secondly, let him recite the cause of his coming, and take notaries to him, to enact that which shall be done.

3. Thirdly, let him declare, how upon Sunday last at Pauls Crosse, hee caused to be published a generall monition, or denunciation, that all fautors and maintainers of Richard Hunne, should come in, as by this day, and submit themselves: and let him signifye unto them, how certaine have come in, and have appeared already.

4. Fourthly, let him profess and say, that if there remain any yet behind which have not appeared according to the former monition and denunciation: yet if they will come, and appear, and submit themselves, they shall be heard and received with grace and favour.

5. Fifthly, let the bishop or some other at his appointment, recite the articles objected against Richard Hunne, at the time of his life: and then the other articles in helme, which were out of his great booke of the Bible extracted.

6. Sixthly, let the answers and confessions of the said Richard Hunne, in summarie be recited, with the Attestations made to the same articles. Also let his booke be exhibited, and then Thomas Wyke his servant be called for.

7. Seventhly, let it be openly cried at the quire doze, that if there be any which will defend the articles, opinions, booke, or the memorie of the said Richard Hunne, let them come and appear, and they shall be heard, as the law in that behalfe shall require.

8. Eighthly, let it be openly cried, as in manner before said, that hee reciteth, favourers, defendours, and helpe of the said Richard Hunne, that all such doe appear and submit themselves to the bishop: or else he intendeth to proceed to the excommunication of them in generally, according to the exigence of the law in that behalfe.

9. Ninthly, then the bishop speaking to the standers by, and to them which sat with him upon the bench, of the clergy, demanding of them, what their iudgement and opinion is touching the premises, and whether they thinke it convenient and agreeable for him to proceed to the sentence against the said Richard Hunne, in this part to be awarded.

10. Tenthly, after their consent and counsell given, let the bishop read out the sentence.

11. Finally, after the sentence read, let the bishop appoint the publication and denunciation of the foresaid sentence, to be read at Pauls Crosse or elswhere, as to him shall seeme expedient, with a citation likewise generally against all them that be receivers, favourers, and belivers of the said Hunne, to give to understand why hee ought not farther to proceed against them, &c.

Now according to the tenor of these precepts and rules, the bishop of London accompanied with the bishops of Durham and Lincoln, late in iudgement the xij. day of December, then next following, with in the place by the same appointed: abiding all unto them as witnesses of their proceedings, five publique Notaries, his owne Register, and about xij. Doctors, Abbats, Monks and Priests of name, with a great rabble of other common annotated Catholics. Where after a solemne proclamation made, that if there were any that would defend the opinions and booke of Richard Hunne, they should presently appeare, and be heard according to law, be commanded all the articles and objections against Hunne, openly to be read before the assembly: and then perceiving that none durst appear in his defence, by the advice of his assistants, hee pronounced the sentence definitive against the dead carcase, condemning it of heresie, and therewith committed the same unto the secular power, to be by them burned according to which ridiculous booke was as fondly accomplished in Smithfield the day of the same month of December, being full xij. dates after they had thus horribly murdered him to the great griefe and dishonour of all the peo-

Ex Registra Pauls, Lond.

Markes the imprisonment of this prisoner.

A solemne proclamation of the Bishop of London against Richard Hunne being dead.

The corpse of Richard Hunne burned after his death.

ple. And because the bishop in his sentence definitive with a more formal and ample order of words, then accustomed is used in others: and also presently fully peritically in the beginning (as it were by way of induction) divers causes that moved him to proceed against the dead carcase: I thought therefore good here to infer the same, as a final conclusion of their craft coloured tragedy: the tenure whereof is this.

IN Dei nomine. Amen. Cum nuper (pendente sacra synodo & generali praelatorum & cleri promissione Cantuariensis convocatione, in ecclesia nostra Cathedrali sancti Pauli London. per praelatos & clerum promissa) Cantuariensis actualiter ibidem exercita) contigerit quod quidam Richardus Hunne de parochia sanctae Margarete in Brightwell Lond. & super heresie heresice prout notatus & diffinitus existit: Reverendissimus in Christo pater & dominus, dominus Willielmus miseracione divina Cantuariensis Archiepiscopus, totius Angliae Primas, & Apostolicus sedis Legatus, ipsius venerabilis coetus & convocationis caput & president, ex vehementibus & violentis (quas contra eundem Richardum Hunne super heresie prout notatus & diffinitus) praesentibus contra eundem Richardum, debitam faceret inquisitionem cupiens, ut (si) huiusmodi huiusmodi in membrum fuisset corpore Christi mystico praesentis ipsius caput & corpus (id est, Christi) in ecclesia matris unitatem) per salutaria monita & condignam penitentiam reuocaret & reduceret in eundem Richardum inter simplices & doctos Christi fideles, & catholicos animas coruendo, & zizaniam heretica feminando, huiusmodi mentes macularet & inficeret, & suis ac per se infestationibus & opinionibus, a veritate semita & vera fide Christiana aberrare faceret ad effectum citandi eum ad comparandum coram dicto reverendissimo patre & domino Archiepiscopo, si illicque suffraganeis & iustis, ceterisque illius concilii sacra Synodi praelatis super praemissis responsum perquisiret & mandavit, Verum idem Richardus apprehensionem non potuit. Unde dictus reverendissimus pater suum tam pium, tam sanctum & laudabile propositum ad effectum perducere non potuit. Quod cum nos Richardus permissione divina Londinensis Episcopus, dicti Richardi ordinarius (qui etiam tanquam de heresi suspectus idem Richardus a multis retroactis temporibus dictus & detectus extiterat) intelleximus, non volentes ne audientes praedicta facinora silentio & coniventibus oculis pertransire & praetermittere, ne ob nostram negligentiam & torporis sanguis eius in districto examine, fidei iudicio, de manibus nostris requiratur (volentes certiorari & informari aliquos de ipso & contra eum nobis dilata & dicta literarum, veritate aliqua iulicentur, & an in luce vel in tenebris ambularet, ne forte ovis morbida existeret, innocuas animas gregis dominici pestifera heresi corrumperet & inficeret) ad informandum animam nostrum, ipsum coram nobis vocandum, & super praemissis diligenter interrogandum & examinandum, omnia quae faciendum quae faciendum canonicae functiones erant facienda, eius animam pio & paterno zelante affectu defendimus & propinquamus: contra quem, obiectis iudicialiter, & propositis publicis in iudicio articulis, de & super quibus nobis (ut praefatur) delatus, detectus & notatus fuerat. Quos per venerabile virum magistrum Iohannem Downham hic publicum lectorem, pro his lectionibus & inferis habemus & habere volumus: habetisque & receptis ad eundem articulos responsionibus & confessionibus suis, Deinde tales fide dignos de & super eisdem articulis & alijs contra dictum Richardum in debita iuris forma receptimus, admittimus, & diligenter examinari fecimus: proproque nuper per nos verbo Dei ad crucem dicti Pauli, eius detectibiles hereses & errores, in articulis & libris suis, quibus vius est, comprehensas in eius & ipsorum declarationem & damnationem publicantes, atque publice recitantes, populo in magna multitudine ibidem tunc congregato, notificavimus & intimaui. Quod isto die contra eundem Richardum, tanquam contra hereticum, ad ipsius condemnationem & excommunicationem in specie, ad aliaque in hac parte requisita, nec non ad excommunicationem recepturam, defensorum, fautorum, & credulorum ipsius in genere, iuxta canonicae functiones, sanctorum patrum decreta, & omnium iuris virorum & dispositionem, deo decore, procedere intendebamus: monitionemque huius denuntiationem quandam generalem dedimus & fecimus tunc ibidem, videlicet, quod si qui fuerint eius receptores, defensores, fautores, & credentes, quod extra hunc diem ad nos & sanctae matris ecclesiae gremium redirent, & se submitterent: quod si facerent (de misericordia omnipotentis Dei confisi) polliciti sumus quod ipsos de erroribus & reatuibus suis huiusmodi penitentes, cum gratia benignitate, misericordia, & favore, ad animarum suarum solatium & salutem recipere, quodque bonitatem eorum pro pollice feruimus in hac parte. Alioquin si se sponte venire non current, led in ordinarium processum expectarent: scirent nos hoc admittimus auctores, eos suaveri executores, in quantum iura permitterent. Adveniente itaque iam die isto, ad praemissa & infra scripta facienda (sic ut praefatur) nos praefatos, nos Richardus episcopus antedictus, in uocatio inquisitio heresice praesentis praedictae legitime procedentes, volente quod huiusmodi negotium sine debito terminare, solemne concilium tam in sacra theologia facultate, quam iure canonico & civili doctorem, & hunc ve-

The sentence definitive against Richard Hunne after his death.

habebit







16.  
Your most humble Oratour R.L.

The words that the bishop of London spake before  
the lords in the parliament house.

The sentence of the inquest, subscribed

The Difference  
of the 10-30-40.

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2. The number of  
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The tenor of the kings letter in the behalfe

30

Defence of Richard Hunne against Sir Thomas More and Allen Cope.

7

logues, wherein he dallieth out the matter, thinking to icke po  
simple truth out of countenance.

The third cause which constraineth me, be the dialogues of  
Alanus capus lvi lvi, the one in English the other in Latine railing and barking against Richard the second, to double charge him, both to be an hereticke, and also a desperate  
murderer of himselfe. Wherby it is false in the one, & it is  
found as untrue in the other, if simple truth, which hath frends,  
many times cometh in crafty handling might be

The kings inter for the restoration of kang goods.

Defence of Richard Nixon.

Ex publicis a  
Ex archiuis  
Regiæ. Lond.  
Thæce purpo  
considered.

200

## 743

Answers for  
Richard Gun  
ny: will be  
Thomas Do;e  
knight.

Sir Thomas  
 More having  
 many good vic-  
 tues, but one  
 great vice.

The person of  
Sir Thomas  
More coun-  
termailed.

More refused.

The circum-  
stances of Hung  
hanging con-

**Utopia Mori.**

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Notes as touching his reasons: whereas hee comming in  
with a flim flam of a horse milne, or a milne hoafe, in his owne  
earnestnes (I speake) thinke that he probatlon good, because  
he could not see him taken by the secute, which murdered him  
against these reasons: unreasonable of his, I allegge all the  
evidences and demonstrations of the histo: about prest, ed, to  
be considered, and of all indifferent men to be peased.

[illegible]

Finally, where Sir Thomas More speaking of himself se is  
concluded, that he bearing in the matter, what well might be  
said, per se could not find contrary, but Hunt to be gailtic of his  
voluntie death: so in as many words to answer him againe, 3.  
purseruing and searching in the story of Richard Hunt, that man  
well be searched, cannot but marvell with my selfe, either twit  
that hath bene the eyes of master More bee bared, not to dis  
that is so plaine; or selfe with what confidence he would dis  
semble, that thame cannot denie. And thus by the way to the  
dialogues of Sir Thomas More.

1. *Chirch*, touching the dialogues of *Alen Cope*, which hath  
 rather the bishops chancellor and officers to be recounted  
 among thieves and murderers, than hymne to be numberd as  
 among the martyrs; I have herein not much to say, because  
 I myselfe faith but little: and yet hee had fall false, false life  
 ground were better, it had made as little matter. But for as  
 much as he sayng not much, sendeth but to seeke more in *Spore*  
 to wish like brevity againe I way send him to *William Cope*  
 who maye write him an answer. Yet notwithstanding, let  
 Cope in saying thus, being that the hymne is innocent  
 cause to lache some things, which will not be  
 in defence of truth, somewhat I will not there in this be  
 false.

And first touching this murder of *Hum*, not to be his own  
 traitor, but the deed of others: besides the demonstrations  
 aboute premissed to *Mr Thomas Spoke*, now to master *Cope*, if I  
 had no other evidences, but onely these two, I would require  
 no more: That is, his cap found so straight standing upon his  
 head, and the shoole so tottering vnder his feet. For how is it  
 I will not say, like, but how is it possible for a man to hang  
 by the necke, and yet his cap stand so straight, and his shoole

Againe, how is it possible, or can it be imagined, for him to hang himself, climbing by a scoole which had no star for him to stand upon, but stood so tickle, that if he had touched the

same neuer so little, it must needs haue fallen?

[illegible]

50 But howeuer it pleaseyth either for Thomas Pope to tell,  
or Allen Pope to stold out the matter, and to thise Richard  
Whynne for a knowlege and desperate heretike: yetto all true  
60 looke, and to the good beholder, it shal be manifest, that  
this Richard Whynne was a man of a most honest and  
beretious person; no heretike, but faithfull and sound; and  
that onely he seemed rather halfe a papist: at least no full  
70 protestant, for that hee refected day to maffe, and all other  
his beides in pylon with him, after the catholike manner: al-  
thoughe he was somewhat inclind as nagapettere toward the  
Coppell, And to thise is a matter, that I haue not to  
80 him, yett I trust master Cope will stand to good matter to  
him, to tell him at least to be a martyr's fellow. But what noteth  
if I goe further with master Cope, and name Richard Whynne  
not onely for a martyr, but also commend him for a double  
90 martyr, because he was killed in high times for the cause  
of the true religion, and yett hee was killed in low times, and  
nothing lesse then truth, nor any thing more then  
100 feare, and truly proued. But to giue and grant this con-  
tentio onto the aduersary, which notwithstanding might be  
easily yoked: let vs see now the proofs of master Cope, how  
he argueth that Richard Whynne is no martyr: because faith-  
110 full, and yett hee was killed in high times by theces and mur-  
thers. And to thise I will answer, that the cause of his  
theres, are not therefore to be counted martyrs, and yett  
there nothing els in the cause of him, but as to in true men  
120 killed by theces and murderers: they that are killed by  
thees and murderers, are killed for somepaye, or money a-  
bout them. And what paye or profit was in the death of him,  
130 to beeing killed in high times by theces and murders, and  
the martyrs, or the beeing clothed, but was a small reward  
and not worthie his death. If it were the Premure, the danger  
140 thereof pertained to the priuel, and not to them. If they feared  
left the example thereof once begun, should afterward rebound  
to the persecute of the whole church, then was the cause of his  
150 death, and hee was a martyr. But if hee was killed by the  
clergie of Rome: and to his death not altogether like to the  
death of them, which for pylate were martyrs of theces  
and murderers.

But he was an heretike, laith Cope. By the same reason  
that Cope taketh him for an heretike, I take him the more to  
be accepted for a martyr. For by that way wherby they call  
heresie, the lining God is secured, by no way better. And if  
he were an heretike, why then did they not proceed against  
him as an heretike while he was alive? Then they had him  
at Fulham befoze them, if they had bene fure to entrap him  
in

Cope deniest  
Richard Gunn  
to die a martyr.

The cause, not  
the pain, ma-  
kest a martyr.

The cause of  
Abels death  
and of Huns  
company.

Cope Dial. 6.  
p. 847.

*Cope ibidem.*

Even no full  
protestant.















These names  
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ing of bodies in English; of whom some gave five marks, some two, some left for a booke. Some gave a leath of hay for a fetter of the same of the same of the same in English. In which ray of bodies, and want of teachers, this one thing I greatly marvel I must at, to note in the registers, and to consider how the words of truth not withstanding did multiply to creditingly, as it did amongst them. Wherein it is to be feared no doubt the marvellous working of Gods might power. For so I find and observe in concerning the legiflators, how one neighbor, confounding and confounding with another, chafones with a few words of their first or second talke, did winne and turne their minde to that wherein they desired to persuade them, touching the truth of Gods word and his sacraments. To see their traucils, their earnest seeking, their burning soales, their readynesse, their watchings, their sweet assemblies, their lone and penitence, their godly living, their faithfull martirying with the faithful men make be unto in these our daies of free profession to be worthy for them.

Some principal points they stood in against the church of Rome, in the doctrine, adoration of the same, in reading scripture booke in English, and in the carnall presence of Christs body in the sacrament.

After the great aburation aforesaid, which was under William Smith bishop of Lincoln, they were noted and recorded among themselves by the name of knowen men, or just fast names as now they are called by the name of Protestants.

As then were simple, and yet not without some in their doctrynes, so the crafty serpent being more wily then they, by fraudulent subtilty did to circumvent them, that they caused the wife to beten the husband, the husband the wife; the father the daughter, the daughter the father; the brother to divide the brother, and neighbor the neighbor. Neither were there any assemblies nor readings kept, but both the persons and also the booke were hallowed: neither was any word so closely spoken, nor article mentioned, but it was discovered. So subtilly and slightly these catholicke prelates did use their iniquities and examinations, that nothing was done or said among these knowen men, fiftene or twenty yeares before this, but it was brought at length to their intelligence. Such capitious and interogatories, so many articles and suspitions they had, such signals and pynne foures they sent abroad, such authority and credit they had with the king, and in the kings name: such diligence they showed in that behalf, so violently and impudently they abused the booke of the peaceable Evangelists, weaving meanes confusions upon their othe, swearing them upon the same to detest themselves, their fathers and mothers, and other of their kith, with their neighbors and neighbors, and that to death, all which things in the further proceffe of the table ensuing Christ will shew, which we have collected out of some part of the Registers of Lincoln, shall appeare.

For the better declaration wherof, first here is to be premitteth by the way, touching the fox of Lincoln, that after William Smith, succeeded John Longland. This William Smith, although by long time eager and tharpe against the poor simple flocke of Christs servants, under whom they were buried, many abused, a great number molested, as partly hath been aforesaid declared; yet was he nothing so bloody and cruel as was the said Longland, which afterward succeeded in that diocese. For so I finde of him, that in the time of the great aburation and troublesome affliction of Loughborough three men, wherein many were abused, and certain burned; yet biers he sent quietly home without punishment and penitence, bidding them goe home, and use as good christian men should doe. And many which were interposed penance before he did release. This Smith died about the yere of our Lord 1515, by whom was his sonne, as aforesaid, the Colledge of Walsert nold in Worsled.

Not long after him followed John Longland, a fierce and cruel beere of the faithful peere servants of Christ: who to recover againe the old parties of persecutors, which were not yett utterly quenched, first began with one or two of them which had been abused, whom he thought to be most notorious, causing them by force of their othe, to detest and bewray not onely their owne opinions touching points of religion, but also to discover all other of their affinity, which were either suspected or abused before. And them likewise he put to their othe, most violently constraining them to utter and confesse both their felices, and whom else faster they knew. By reason hereof following Christ granting shall appeare, both with the accusers, and with the parties themselves accused, and also the crimes objected.

The rest were so burdened with superstitious and idolatrous penance and intumescences, that with through griefe of conscience they shortly died, or else with shame they lived. All which tragical doings and proceedings of the bishop against these knowen men and just fast men, in their tables hereunder following Christ granting shall appeare, both with the accusers, and with the parties themselves accused, and also the crimes objected.

But before we enter into the table, it shall be requisite first to heare the order and copie of his capitious and craftie interogatories, whereby hee constrained the simple persons to,

accuse and appeare one another: which interogatories were these in order as followeth.

¶ Interogatories ministered commonly by the bishop of Lincoln against these Examinates here following.

The interogatories of articles which Longland bishop of Lincoln bled most commonly to minister to these examines or knowen men, in number were nine, and are these as followeth.

1. First, whether they or any of them did knowe, that certain of the party of Amersham had beene convicted before William Smith, late bishop of Lincoln, for heresie?
2. Item, whether they knewe, that they so convicted before the said bishop, did erre in the sacrament of the altar, or in any other sacrament of the church: and if they did, in what sacraments, or in which of them? Also whether they knewe that the said parties so convicted, did confesse their errors, and receive penance for the same?
3. Item, whether they or any of them were of the society of them so convicted for heresie; and if they were, what fellowship they had with them, and with whom?
4. Item, whether they or any of them, were ever conversant with such a one (naming the person whom they knewe convicted) as with Amersham Littlepage. And if they were, what conversation they had with him, how long, and where: and whether they knewe the said person to have beene suspect of heresie?
5. Item, whether they or any of them were ever conversant with him, or him (naming some other person whom they knewe convicted) as Alexander Spallall? And if they were, how long? And whether they knewe the said person to be suspect of heresie?
6. Item, whether they or any of them had beene before him detected of heresie to the office of the foresaid William Smith of Lincoln: And if they were, by what person or persons they were detected? Also, whether they were once called by the foresaid William Smith for heresie?
7. Item, whether he, or they be noted and bolden for heresies, or be reputed and diffamed to be of the sect of them which were convicted for heresie: and whether he, or they be named for a knowen man amongst them?
8. Item, whether he, or they have beene ever at any readings of such as have beene so convicted for heresie?
9. Item, whether he, or they were ever in any secret communication or consociation with them: whom, or which of them he knewe to be named and reputed for a knowen man, or bolden against the sacrament of the altar, or other sacraments and articles of faith: and if they knewe any such, to declare where, and when, and what they were, and how they were present the same time?

¶ These articles and interogatories thus declared, now followeth to be the order, a certain breife summe compendiously collected out of the Registers of John Longland bishop of Lincoln, declaring in order of a table the names first of them which by othe were constrained against their will to detest and accuse other. Secondly, the persons that were accused. Thirdly, the crimes to them objected, as in the proceffe of this table shall follow to be seene.

And first, forasmuch as the bishop perceived that Roger Scumt, William Chedwell, Edmund Dummer, Thomas Sparving, Robert Ansdon, with such other were specially noted to be of that sect, therefore to looke his purpose the better, he began with them, producing the same as witnesses, to detest first Robert Bartlet of Amersham, and Richard his brother: understanding that these foresaid witnesses, because they had beene abused before, durst not doe no other, upon paine of relapse, but needs confesse whatsoever was put into them. And therefore because Robert Bartlet and Richard his brother being called before the bishop, and sworn upon their othe, would confesse nothing against themselves, the bishop to constrain them by witnesses, went first to William Chedwell, saying for sake in his bed, causing him upon the Evangelists to swear, whether he knewe the foresaid Robert and Richard Bartlet to be knowen men. Which being done, the bishop then called before him Robert Ansdon, Roger Scumt, John Hill, Edmund Dummer, John Millett, Thomas Bernard, Thomas Littlepage, John Doffer, Margaret Bartlet, Isabel Bartlet, and such others, all whom he called before, as is said, durst no otherwise doe, but confesse upon their othe, that Robert and Richard Bartlet were knowen men. And yet the bishop not contented with this, caused also their two wives, to wit, Margaret the wife of Robert Bartlet, and Isabel the wife of Richard Bartlet, to depose and give witness against their owne natural husbands. Albeit Isabel Bartlet did to confesse any thing of her husband, and because her husband was bound to be true, all at last the being constrained of perjury, was constrained to utter the truth, as in the proceffe of this table following more particularly followeth to be seene.

Caution in interogatories ministered by the bishop of Lincoln.

¶ A Table describing the greivous affliction of good men and women in the Diocese of Lincoln, vnder John Longland their bishop, with the names both of the accusers, and of them that were accused: also with the crimes to them objected: out of the Registers of the said Diocese. Anno 1521.

Accusers.	Parties accused.	Crimes objected.	Accusers.	Parties accused.	Crimes objected.	Anno
		This Robert Bartlet, and Richard his brother were detected by these foresaid accusers, to be knowen men, that is, to be of the same company and affinity with these Sparvages, and other that had bene abused before in the time of William Smith, bishop of Lincoln, about the yere of our Lord 1508, and that in the house of Thomas Sparving, they were noted by the words of Sparving wife: who speaking to Robert Bartlet, said, that he was glad that he was converted to grace, and chosen to almighty God, requiring him hence to forsake that he was called to, for if he did, there was no sacrifice left for him. Also the said Sparving wife speaking to Richard Bartlet coming into her house, said: Here cometh a good man, and I hope he will be a good man, but he hath too much mind of buying and selling, making of farines, that it putteth his minde from all goodnesse. By which words it appeared, said they, that hee was a knowen man. Item, that Robert Bartlet speaking to Sparving wife, said, he had thought to have called William Littlepage false heresie: but now he was better abused. Item, that they bled the lectures and readings of that company.			Robert Bartlet, Richard Bartlet his brother.	1521
		This Robert Bartlet and Richard his brother first being knowen, and yet confessing nothing before the bishop, at last were convicted by witnesses, (as above appereth) and noted therefore of perjury. Wherefore incurring to greater danger, they were constrained at their next examination to utter themselves, and confesse what they had both done and said: that is, that the said Robert had read unto Richard his brother, a parcell of scripture beginning thus: James the servant of God, to the twelve kinds, &c. Item, for that he heard William Littlepage say, that Images of Saints were but stocks and stones and dead things: and that he taught the same to his brother Richard, and concealed the words of William Littlepage. Item, for that he partly believed Thomas Spallall, teaching him that the true presence of Christ was not in the sacrament: and likewise of images and pilgrimages. Item, for receiving the communion at Calster without thankes, &c.			Robert Bartlet, Richard Bartlet his brother.	1521
		The crime wherewith Robert Bartlet approached his brother Richard was this, because he said, his brother Richard had bene much conversant with Amersham Littlepage, and had learned of him the counsels and secrets of these men. Also, that he had learned of him, some of the Epistle of			Robert Bartlet, Richard Bartlet his brother.	1521
		Saint James, thus beginning: James the servant of God, to the twelve kinds, &c. The cause wherewith Robert Bartlet did detect his wife, was this, that when the bishopps servant was come for her husband, shee detected their words, saying: Alas, hee was now an ungodly man, a shee but a dead woman. Furthermore, the said Robert being demanded of the bishop, whether he knewe Isabel his wife to be of the sect of heretics before hee married her, said, Yes. Seeing againe, if she had not been of that sect, whether then he would have married her, he granted the same likewise.			Isabel Bartlet his wife.	1521
		Furthermore, the said Robert Bartlet detected his alone sister, in that hee had twice instructed her not to worship Images, and also had taught her in the epistle of Saint James.			Agnes Wellis his sister.	1521
		The said Robert Bartlet detected also these to be of the number of knowen men: for that they rested many times together, reading and conferring among themselves, and talking against worshiping of Images, and pilgrimages. And from came in amongst them, which was not of their side, then they would say no more, but keepe all silence, &c.			Elizabeth Deane, wife of Richard Deane, of Westwicke, Emme Tilworth, wife of William Tilworth, William Grinder and his wife, John Sciencener, Alexander Maffall, Wil. Tilworth, Thurstan Littlepage, John Bartlet his brother.	1521
		This Agnes was detected of her brother in 3 points. First, for learning the Epistle of Jordan Littlepage. Secondly, for not believing the bodily presence in the sacrament. Thirdly, for speaking against worshiping of images, going on pilgrimages. This Richard Bartlet also in his confession said of his father, that he was a better man then he was taken for. For the other day there came a man to him, as hee was the thing, and said, God speed father Bartlet, we have the foreceps, and hee, 3 thers, God almighty out of the strain.			Agnes Wellis, wife of John Wellis his sister.	1521
		Rich. Bartlet by his othe was constrained to detect			Old father Bartlet his father.	1521







Accusers.	Parties accused.	Crimes objected.
John Clerke. Thomas Wilbey of Henley. W. Stokely. Hobs with his sonnes of Hichenden. The wife of John Schriener, Smith of Owborne. Thomas Clerke the elder. Thomas Clerke the younger. Wigner farmer of Hichenden. Robert Carders, wauer. John Frier, servant to M. Pen. John Morwin and Isabel his wife. Elizabeth Hauer, wife of Henry Hauer of little Miffenden. Richard White, Fuller of Beckensfield.		
Andr. Randall and his wife of Richmansworth. The father of Andrew Randall. Benet Ward, Fuller. The wife of Benet Ward, and her daughter.		Because they received into their house, Thomas Span, being for percuting Richmansworth. This Benet Ward was also denounced by John Spertson, for saying that it behooved no man to pray to our Lady, nor to any Saint, nor Angel in heaven, but to God only, for they have no power of mans soule. For saying, that Tho. Hope was the truest man that ever came in their house, for he would sit reading in his booke at midnight many times.
Tho. Taylor and his wife of Vxbridge. Rob. Quicke. Rob. Cofine. The Clerke and his wife of Ware. One Geldener about Herford. John Say, and W. Say his sonnes, of little Miffenden. The wife of John Wellis of Amerham. Joane Glasbroke, sister to Will. Glasbroke of Harrow on the Hill. Tho. Susan, Wheeler. John a Lee, Smith. John Aussy, Sherman. John Frier. Edmund Harding. John Heron, Carpenter of Hambeldon. Henry Miller.		
John Phip. Emme, wife of Richard Tilsworth.		For saying to Holmes: This is one of them that maketh all this business in our Colone with the 139 thop. I pray God tear all the bones of him.
John Phip. John Say of Miffenden. William Stokely.		For saying to Holmes: This is one of them that maketh all this business in our Colone with the 139 thop. I pray God tear all the bones of him.
Reg. Squire.		For speaking against Weauer.
Roger Heme. A certaine Tanner. John Butler, Carpenter. Ric. Butler. W. King of Vxbridge.		These three sat by all the night in the house of Edmund of Quentcourt by Stanes, trading all the night in a booke of scripture.
John Muckly, Weauer. Tho. Man. Thomas Sulman. Johnken Butler.		For speaking against Weauer. For saying that Epist was not substantially in the Sacrament. For reciting an English booke given him by Carder his father, who after his aburration done before his son in law, fell sick and died.

Accusers.	Parties accused.	Crimes objected.
Richard Vulford of Rikipp. Hacker. Joane Cocks. The wife of Robert Wood, husbandman. Nicolas Durdant of Stanes. Dauy Durdant of Ankerwike. The wife of old Durdant. The wife of Nicolas Durdant. Ric. White, Father in law to Benet Ward of Bekensfield. Marij Morden was forced upon her oth to viter. James Morden was forced upon his oth to viter. Tho. Coupland forced by his oth, detected. T. Rowland, T. Coupland, Ric. Steuens, Rog. Benet, forced by their oth to accuse. Agnes Squire. The vicar of little Miffenden. Tho. Groue and his wife. John Sawcote ypon his oth did approach.		For desiring of Benet her master, that hee becme a knowne man, would teach her some knowledge of Gods law, and desiring the same also of the Butlers. These were detected for that old Durdant of Quentcourt, at dinner sitting with his children and their tolmes, bidding a boy there standing, to depart out of the house, that hee should not hear and tell, nor recite certaine places unto them, out of the epist. of S. Paul, and of the Gospels. He was detected to be a knowne man, because, after the death of Bishop Smith, he was heard to say these words: My Lord that dead is, was a good man, and diuers knowne men were called before him, and he sent them home againe, bidding them that they should live among their neighbours as good christian men should doe. And now said he: there is a new Bishop which is called a blessed man, and if he bee as he is named, hee will not trouble the servants of God, but will let them be in quiet. James Morden her owne brother, which taught her the water noster, Ave, and Crede in English, and that she should not goe on pilgrimage, nor should worship statues or images, which she had not done by the space of six yeares past, for loving and detesting her brother. John Littlepage. Henry Littlepage. William Littlepage. Joane Littlepage. Ric. Morden his brother of Chesham. Emme his wife. Alice Browne of Chesham. Radul. Morden his brother of Chesham. His wife. John Phips. Elizabeth Hamon. A Chanon of Miffenden. Tho. Groue, of London. Isabel Morwin. The wife of Norman of Amerham. Tho. Couper of Woodrow. Roger Harding. W. Grinder. The wife of Rob. Stampe of Woodrow. Thomas Harding of Amerham. Alice Harding his wife. The vicar of little Miffenden. Tho. Groue and his wife. Thomas Holmes.

Rich.

Ann<sup>o</sup> 1511  
Ex Registre  
Jo. Longland  
Lincoln.

John Ship.

Accusers.	Parties accused.	Crimes objected.
R. Sanders of Amerham.		Because hee ever defended them which were suspected to be knowne men. Also because hee brought out his penance, and carried his badge in his purse.
Isenkin Butler did approach.		Bishop Longland seeking how to commit John Ship of pervertie, who being charged with an oth did not sweare affirmatively to such questions as were laid unto him by Thomas Holmes and other severall accusers, did examine Shill Aliche his owne sister, upon her oth to detect J. Ship her brother of relapse; but ther to answer, that the bishop could take by her no great hold of relapse against him. Wherein it is to be noted the singular iniquitie and abuse in the Church of Rome, which by bettue of oth, fettereth the sinner to procure the brothers blood. The like also was taught by Thomas Aliche his sisters husband; but they had by him no bantage.
John Butler his owne brother. Robert Carder. Richard Butler his brother. Henry Vulman of Vxbridge. Rich. Ashford of Walton, otherwise called Rich. Nash, or Rich. Tredway. William King of Vxbridge.		For reading to him in a certain booke of the scripture, and persuading him to hearken to the same.
Isabel Tracher wife of lo. Tracher.		Because shee came not to the Church after on the Sabbath day, being adorned both by the churchwardens, by the graduates of the church, and by Doctour Cocks commissarie, but followed her busines at home. Also because shee purposed to let her daughter to Alice Harrow, saying that shee could better instruct her then many other. Also because shee cursed the priest after hee was gone, which had given to her the Eucharis, saying, that hee had given to her bitter gall.
Tho. Cleme of Chesham.		For that shee being great with child, did come before shee went to Church to take her rites, saying, that Isabel Tracher did so tell her, that she might dine before shee received the Sacrament.
Alice Holting.		For keeping Thomas Groue in his house on Easter and Christmas day, because hee would not come to the Church.
W. Trecoer of Amerham.		For bishwading from pilgrimage, from worshipping of images, and from bowling her monie to saints for health of her child. Also, for saying, that shee needed not to confesse to a priest: but to be enough to lift up her hands to Heaven. Also for saying, that shee might as well drinke upon the Sunday before Masse, as any other day, &c.
Rob. Cofin.		That hee abured and did penance in Lent before, and afterward committing to Amerham, taught them (as he said) manie heresies.
Hen. Miller wiewdower, which from Amerham fledde to Champford.		Because hee was heard in his owne house before his wife and maide, there present, to recite the Epist of S. James: which Epist, with many other things, hee had perfectly without booke.
John Barret goldsmith of London. Joane Barret his wife. Joane his servant. John Mery-wether his wife and his soune.		Also because Joane his wife had lent to this John Barret, the Gospel of Spithew and Parke,
John Scrieuer forced by his oth to accuse.		Because hee was heard to say these words after the great aburration, when hee had abured: That the greatest cohs were yet begun.

Ann<sup>o</sup> 1511  
Ex Registre  
Jo. Longland  
Lincoln.

Full of  
her Quary.

John







5 Anno 2  
2 1521. 2  
Ex Regist. 1073  
Lond. Lincoln.

<p>Accusers. Parties accused. Crimes oblied.</p> <p>for this Sparke not long after, had certaine money doine. For the which the said Sparke her husband lent for the counsell of two Fraters; who gaue him coun- sell to make twoo balles of clay, and to put them in the water, and in the same balles to inclose the names of them whom he suspected, and so toying the said Sparke came to his money againe. And this was detected to Bishop Longland the same tyme by Thomas Clement. But of this matter there was no inquisition made; no inter- rogatories ministered; no witness produced, no any sen- tence giuen. Ex Reg. Longland, fol. 50.</p>		
<p>John. Grofar, being put to his oath, de- tected</p>	<p>Thomas Tykill.</p> <p>Thomas Spentler and his wife.</p> <p>John Knight.</p> <p>Fraunces Funge and his brother</p> <p>John Funge forced by his oath to de- tect.</p> <p>Thio. Clerke.</p>	<p>This Jo. Grofar was examined whether he had a balles of the Collops of them whom he suspected. He confessed that hee received such a booke of Thomas Tykill morozot. spalle dyest in Spilchfreete, and af- terward lent the same booke to John. Spentler. Which John. Spentler, with his wife bid to reade vp- on the same. After that it was lent to John Knight, who at length deliuered the booke to the Clerke of Rithmanwoth.</p> <p>Fraunces Funge was examined for speaking these words to his brother John, which words he had learned of Thom. Clerke; As the Sacrament of the altar is very good and man, fleshy and bloud, in forme of bread, as priests say that it is, then have the many Gods, and in hearken there is but one God. And if there were an hundred houseles in one house, and as many in another, then there must be more than one God. I will not denie, but it is a holy thing; but it is not the bodie of the Lord that suf- fered passion for us: for he was once in mans haires here, and ill intreated, and there- fore he will neuer come in suchfull mens haires againe.</p> <p>Also for speaking these words: The Pope hath no authority to gine pardon, and to release any mans soule from sinne, and to saye it is touching blinding of the people, to haue their mo- ney.</p> <p>Also for these words, or such like: If a man doe fol- lowe the quarters of corne, as wheat or barley, or other corne, he ought to debur his fcede, and of the residue to tith. For els he hath bygone, &amp;c.</p>
<p>Fraunces Funge and Alice his wife were put to their oath to detect</p>	<p>Thomas Clerke.</p> <p>Robert Raue of Dorney.</p>	<p>For speaking against the real presence of Christ in the Sacrament unto Fraunces Funge, as be- fore, &amp;c.</p> <p>For saying these words: That the Sacrament of the altar is not that bo- die which was borne of the blessed virgin Ma- rie.</p> <p>Item, for speaking these words: I am perjured past: That fol- loweth it occurreth that was shippen any things grauen with mans hands: for, that is grauen with mans hands, is neither God nor our La- dy. And for remembrance of our ought to worship any thing but God and our Laby, and not 3 images of Gods, which are but clothes and flowers.</p>
<p style="text-align: right;">Henry</p>		

Against the sacrament of the Altar.

## Section 2

Accusers. Parties accused. Crimes objected.

Henry Dein forced by his oath to detect	Edmund Hill of Perseus Rob. Frece man, parish priest of Ortonby Cony Jobroke.	For haunting and reading upon a suspected booke: which booke when he perceived to bee faine in his hand, hee closed it, and carried it to his chamber.
I. Hill forced by his oath, did detect	Thomas Croue and his wife, of Amer-sham. Marild Philby, wife of Edward Philby of Chaldwey.	Because theye instructed and taught the said Will before his abjurati-on in the epistle of saint James, and their opinions.
Will. Gud-game forced by his oath to detect	Joan Gun of Chesha. William Achins of great Miffenden. Richard Murden of Chesham. Emme Murden his wife.	For being in the same opinion of the Sacra-ment that hee was of: who notwithstanding did fwaite the same not to be true, that her husband
Matilde Symmonds and John Symmonds her husband, put to their oath detected	Joanne Gudgearne his owine wife. Alice Nafhor	Chapman, of Miffenden. For speaking in their house, Anno 1520. these words: That there should be a battell of priests, and all the priests should be faine, and that the priests should a while rule: but they should all be destroyed, because theye hold a-gainst the lawe of the helv church, and for making of false Gods, and after that they should be overtypowled.
Thomas Clerke forced by his oath, did detect	One Haggar of London. Christopher Tinker of Wicombe.	First, another time he put fowle, and the false gods that they make: and after that he said they should knowe more, and then should be a merrie woyle. The cause of this Tinkers trouble was, for that hee comming to this mans house, and complaining to him of the povertie of the world, had these words: That there was neuer so misgoverned people, and that they bare themselves loo bad vpon pardons and pilgrimages, that they cared not whatsoeuer theye did: and so he departed. And after that seuen daies, this Tinker comming againe, asked him how his communication with him last did please him: and hee said, well. Then the Tinker said hee knewe more, and that hee could tell him more, and had him that hee should beleue in God in hea-uen: for there bee many gods in earth, and there is but one God: and that hee was once heere, and was ill dealt with, and would no more come heere till the daye of doome: and that the Sacrament of the altar was a holy thing, but not the fleshy and blood of Christ: that hee had the true fire, and charged him not to tell this to his wife, and especially to his twiues brother a priest. Afterward, as the priest was byping, singing bread beinge blet, which his flied had brought, the said Thomas Clerke said, that if euerie one of these were a god, theye were the same gods. To whom the priest answered, that till the holye words were spoken ouer it, it was of no power: and then it was verie God, fleshy and blood: saying moreover, that it was not meet for any lay man to speake of such things. These words of the priest beinge after recited to the Tinker, by the said Clerke: then said hee, let euerie man say what theye will: but you shall find in as I shew you: and if you will talke la-

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Accusers.	Parties accused.	Crimes objected to.
	but to come to my house, I will shew you a father proofe of it, if you will take heed, &c.	
	Thomas A- fricke, alias little Page and his wife.	To these was offered for: that they had communi- cation and conference with this Robert Pope in the Colpelt of St. Bartholomew, before the great abbatour, in the towne of Amur- ham.
	Tho. Scruener father to Thomas Holmes wife.	This Scruener was detected, for: that the said Pope had of him a booke of the Epistles in Eng- lish.
Rob. Pope first of Em- erham, after of Westenred, caused by his reth, did de- tect the fol- lowing:	Benet Ward of Ecken- field, and his father, Ed- mund Dor- mer.	So Ward, this was said, that the foresaid Pope had recieved a booke of the ten Commandments. He had also the Epistles of Mathew and Marke. Of the same Ward he learned his Christ-Troffe roin: thus parts of the eight beatitudes.
	Thomas Harding and his wife. John Scruener and his wife.	
	Tho. Man and his wife.	These were detected for: this, because they had com- muned and talked with the said Robert Pope often- times in books of Scripture and other matters of religi- on, concerning pilgrimage, adoration of Images, and the sacrament of the Lords supper.
	Another Thom. Man and his wife. Thomas Benard.	
	Thomas Groue. Thomas Holmes. Robert Raue. William Gudgame and his wife. Nash the elder, and his wife. William Gray of Ethneden, milner. Edward Gray and his wife of Ethneden. Margery Yong, widow, of Ethneden. Isabel More, sister to the said Margery of Ethneden. Richard Nobis, fowler, and his wife of Ethneden.	
	Richard Co- lins of Gings, and his wife.	This Colin was a- mong them a great reader, and had a booke of Eccle- stiques Writches, and a booke of Luke, and one of Iohn, and a Glosse of the Apoca- lyps.
Robert Pope of Westenred, being before abdu- red, now again put to his oth, de- tected these as follow:	William Collins, his brother. Thomas Collins, the father of Richard and William. John Collins of Betterton. Robert Lyuord, of Stencton. William Lyuord, of Stencton. Father Amerflaw, of Stencton. Smart of Stencton, milner. Thomas Hall, of Hungerford. John Eden, of Hungerford. John Ludlow, of Hungerford. Thomas New, of Vantage, thatcher. Ioane Taylor, and her mother of Biffam. Humfrey Shomaker, of Newbery. John Semard, of Newbery, fishmonger. Robert Geydon and his wife, of Newbery, weaver.	He had a booke of Paul, and a booke of small & psalms.
	John Ed- munds of Burford.	This John Edmunds was charged for hauing a booke, named The Chap- Alfo, for reading in an Eng- lish booke after a marri- age.
		Robert

Robert J.



Accusers.	Parties accused.	Crimes objected.
Robert Burges, and his wife, of Burford.	John Colyns, and his wife, of Ashall.	This crime was heard say that all the world was as well halloved as the church or churchward. And that it was as good to be buried in the field, as in the church or churchward.
John Clerke of Clau-field.	William Guine, and his wife, of Witney, Lan-ner.	John Baker, of Witney, Cleaver.
	John Brabant the elder, of Stanlake.	John Brabant the younger, of Stanlake.
	John Kember, of Hemph-barkes.	Walter Kember, his brother, of Hemphbarkes.
	John Rabettes, of Chalm-lep.	Thomas Widmore, of Hy-chenden.
	John Phip, William Phippe.	For reading a certaine treatise upon the Paternoster in English, which this John Phippe did read to him and to his father.
		This forsaide Robert Pope was the same father of little Spilenden, for hearing the Gospell of Mathew read unto him, and for comman-ning upon the same with this Robert Pope his sonne. He detested like a father Edward Pope his brother.
		Furthermore, he detested his own wife, who had be-fore abjured under bishop Smith, to continue still in her opinions.
	Thomas Clerke the elder, of Hy-chenden.	Laurence Henne, of Hychenden.
	William Haliday of East-henred.	VVilliam Squire, and his brother, of Schalm.
	Thomas Steuenton, and Marilde his daughter, of Chertsey.	For that these two be-ing in the house of Richard Colins at Gyng, there he reade in an English booke, the Epistle of Saint Paul to the Romans, and Lau-rence did reade the first Chapter of Saint Lukes Gospell.
	Andrew Mayfay, of Sur-ton.	The wife of Richard Co-lins, of Gyng.
	John Harris and his wife.	Alice Colins, wife of Richard Colins.
		Item, because John Harris spake a-gainst pilgrimage, images, and was heard to talke of frenche, and frenchat Oren.
	Robert Colins of Wyford Wallis, shalon.	Thomas Grey of Wethen-dred.
		For receiving certaine booke of this Robert Pope.
	Margaret Houle, wife of William Houle, of Edginge.	For keeping companie, and receiving the doctrine of Alice Colins.

Accusers.	Parties accused.	Crimes objected.
	John Nash, of little Spilenden.	Henry Etkin, and his mother, of little Spilenden.
	Richard Dell, of Spilenden.	First, for that this Richard Colins did reade in to the said Robert Colins the ten Commandments; and after taught him the Epistle of James, and some other small Epistle of Peter, and after that, took him the Gospell of Saint John in English, and had him reade therein him-self.
		Also, for teaching him not to worship images, nor to set up candles, nor to goe on pilgrimage.
	Robert Colins being sworn upon the Evangelists, did de-rect these persons:	Richard Colins: because hee taught this Robert, that in all such things wherein hee offended God, hee should onlie thine himselfe to God, and in which things hee offended man, he should thine him to man.
		Also for teaching him that the Sacrament of the altar is not very good, but a certaine figurative thing of Christ in bread: and that the Priest hath no power to consecrate the bodie of Christ.
		Also, for that the said Richard did teach him in Englishes, that a man may not make the bodie of our Lord, which made us: and how can we then make him againe: The father is unbegotten, and unmade: the Sonne is onie begot-ten and not made: and how then can man make that which is unmade, say he?
		And in the same book of Mathewes Gospell, follow the words of Christ thus speaking: If my words be here, then am I not he-tericke: And if my words be here, then am I a lie, &c.
		Also, another crime a-gainst Richard Colins: for having certaine Eng-lish booke, as Mathewes Gospell, the Gos-pell of Saint John, the Epistles of Saint Paul, James and Peter in Eng-lish, an exposition of the A-pocalypsa, a booke of our La-dies matters in English, a booke of Salomon in Eng-lish, a booke called the pycke of conscience.
	John Ed-munds, of Burford.	The crime against Jo-han Harris, for having a certaine English booke of the commandments.
		The crime against John Harris: for com-muning with him of the first Chapter of Saint Johns Gospell: At the be-ginning was the Word, and the Word was with God, and God, &c. Also for commanding of a Chapter in Mathew of the eight be-attitudes.
		Item, for committing him

Anno 1521.  
Ex Reg. Long-land, Lincoln.

For teaching the Sacrament in English.

Against the Sacrament of the altar.

Anno 1521.  
Ex Reg. Long-land, Lin-coln.

For speaking against idolatry.

Accusers.	Parties accused.	Crimes objected.
	Thomas Hall.	him not to goe on pilgrim-age to faints, because they were doles.
	Re. Liuord, W. Liuord, Pruges, and Ioan his wife.	All these were detected, for that they being together in Burges house at Burford, were reading together in the booke of the expositi-on of the Apocalypsa, and communed concerning the matter of opening the booke with seven clapes, &c.
	John Ledfiall, or Edon of Hungerford.	John Colins of Burford.
	John Colins, and his wife, of Ashall.	John Clerke of Clau-field.
	The wife of Richard Colins, of Gyng.	Th. Colins.
		For having a booke of Mathew of Gyng, and James in English.
	William Colins.	Robert Pope, of Henred.
	Robert Pope, of Colmanstreet in London.	Stacy Brick-maker of Colman-street.
	Th. Philip.	Laurence Wharfar of London.
		Ioane Colins his own sister, of Ashall.
		Thomas Colins his cousin, of Ashall.
		Mathew Belfroy, of London.
		John Colins sonne of Richard Colins, of Gyng.
		Ioan Colins daughter of Richard Colins, of Gyng.
		Henry Stacie sonne of Stacie, of Colman-street.
		Thomas Steuenton of Charnay in Barke-thire.
		John Brabant in Stanlake.
		Ioan Baker weaver of Witney.
	Richard Colins.	The words of Richard Colins were these: That the Sacrament was not the true bodie of Christ in flesh and blood: but yet thought to be reuerenced: albeit not so as the true bodie of Christ.
	Th. Colins of Gyng, his own natural father.	The crime against Thomas Colins: for that eight yeres past, this Thomas Colins his father had taught this John his sonne in the presence of his mother, the ten Commandments, and namely that he should haue but one God, and should worship nothing but God alone: and that to worship Saints and go on pilgrimage was idolatrie.
	John Colins of Burford, approached to the bishop these persons here named:	Also, that he should not worship the sacrament of the altar as God, for that it was but a token of the Lords bodie. Which thing much discontented this John Colins, that hee said hee would disclose his fathers errors, and make him to be bur-ned: but his mother entreated him not so to do.
	Robert Colins of Ash-hall.	The crime against Ro-bert Colins: for that hee read to him in a certain thicke booke of Scripture in English.
	John Ed-munds and his wife.	The crime laid to John Edmunds: For that hee read to this John the ten Commandments, and told him that John Baptist said, that one should come after him, whose buckle of his shoe, he was not worthy to undo.
		Alice, wife of Gunne of VVitney.

Accusers.	Parties accused.	Crimes objected.
	John Hakker, & his sonne of London.	This John Hakker of London, coming to Burford, brought a booke spea-king of the ten plagues of Pharaoh. Also after that, an other booke, entreating of the seven sacraments.
	Laurence Taylor of Shordich.	Thomas Philip of London.
	Philip, servant of Richard Colins.	Wauuill scholmonger, of the Vnc.
	Ioane Robert.	Burges wife.
	John Boyes and his brother, a Monk of Burford.	Thomas Baker, Father to Gunnes wife of Whately.
	Agnes, daughter of John Edmunds.	The Mother of John Boyes, of Seabery.
	Edward Red Schoolemaster of Burford.	Robert Hicman of Lechelde.
	Eleanor Veg-ges of Burford.	This Elmo was charged that the should burne the sacrament in an Duc.
	John Thorough, of the Priory of Burford.	The Mother of Robert Burges wife.
		The crime against this Sir John Drury was, for that, when Roger Dods came first to him to be his servant, hee swore him upon a booke to keepe his counsell in all things: and after that hee showed him a certaine woman in his house, whom hee said to be his wife: counselling moreover, the ensuing day, to suppe with becade and cheese, saying: that which goeth into a mans bodie defileth not a mans soule, but that which goeth out of the bodie, defileth both bodie and soule.
	Sir John Drury Vice of Wincles, in Worcester-shire.	Also, that the said Vicar taught him the A.B.C. to the intent hee should haue understanding in the Scriptures: wherein hee said that hee should perceive all the falsehood of the world, and all the truth. Hee said furthermore unto him, when hee had been at the table of Worcester, at the bloud of hailes, which had cost him roib, pence, that hee had done as an ill husband, that had ploughed his land and sowed it, but nothing to the purpose: For hee had worshipped mans hande twice, and cast away his money, which had been better given to the poore: for hee should worship but one God, and no bayes worke of man.
	Roger Dods of Burford, by his oth was compelled to utter these persons here named:	Item, when the people would offer candles, there hee was Vicar, to Sancte Spagolene, he would take them away, and say they were foolcs, that brought them thither.
		Elizabeth More of Ethenred.
		Robert Pope of Wethenred.
		This Henric did shew to Roger Dods certaine storie of a woman in the Apocalypsa, riding upon a red beast. The said Henric was twice abjured.
	Henric Miller or Tucke, by VVare.	For readding unto the said Roger Dods, a cer-taine Gospell in English.
	John Fippe of Hychen-den.	This William had cr-ported Roger Dods that hee should worship no i-mages



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Accusers.	Parties accused.	Crimes objected.	Accusers.	Parties accused.	Crimes objected.
Con. Ioh.	Tho. White, and Thomas Clerke did approach	10 The words of Willm. an Doct: let were these: That pilgrimage was of none effect, and offering candles or other things to saints, stood in no stead, and was but costly.	For saying: our Saviour is not at Jerusalem, but in heaven.	William Dorset.	heretics beleued that God was in heauen, but they beleued not that the bodie of Christ on the altar was God: to this he answering againe, said: I can be holde vpon that word, but calling the Bishop in to saying
The Image of God.	John Baker being vrged vpon his oth, did disclose	20 This John Comunds was deteced because that hee talking with the said Master of pilgrimage, had him goe offer his money to the Image of God. When the other asked, what that was, hee said, that the Image of God was the poore people blind, and lame: and said that hee attended alwayt God in going on pilgrimage.	For saying that unargues shooe for nothing: and that pilgrimage serued to spend folkes money, and nothing els.	William Dorset of kings Langley.	
Father accuseth his olme son.	William Phip abused by his oth did accuse	30 For communicating with Roger Dods against pilgrimage and adozation of Images.	Joane Seruention denounced.	Alice Collins.	For teaching the said Joan Seruention in lewte of the Commandments, thus beginning: I am the Lord God that ledde thee out of the land of Egypt and brought thee out of the house of thraldom. Which that not haue no aliter Gods before me, neither make to thee anye image grauen with mans handes, neither is in heauen above, neither in the earth below, as the first chapter of saint Johns Gospel: In the beginning was the Word, &c.
BLOCKE ALMIGHTIE.	Henric Phip being examined, and abused by the bishop was compelled to disclose	40 his o. one words spoken to Roger Dods, saying to him, that he must light a Candle before his BLOCKE ALMIGHTIE, being then roodman.	John Harris.	John Harris.	For teaching her the first Chapter of Peter.
	Henric Phip being examined, and abused by the bishop was compelled to disclose	50 Roger Parker, William Phip his own father.	Sir Iohn a Priest, and also Robert Robinfon deteced	M. Cotifmore of Brightwell, Also Mistris Cotifmore, otherwise called Mistris Dolie.	For speaking these words to one John Stanton her seruaut: that if she went to her chamber and prynced there, there should haue as much merit as though she went to Wallingham on pilgrimage.
	Ioh. Brabant, the elder son of Iohn Brabant did nominate	60 Ioh. Hakker.		Tho. Vincent of London.	Item, when the said Sir Iohn came to her after the death of master Cartmores his matter, requiring her to send one John Stanton her seruaut to our Lady of Wallingham for matter Cotifmore: which in his last time being sick, promised in his otic persons to visit that place, there would not content thereto, nor let her seruaut go. Item for saying, that when women goe to offer to Images or saints, they do it to please their owne geare, and that Images were but Carpenters chips: and that folkes goe on pilgrimage more for the greue way then for deuotion.
	Rob. Pope.	70 Ioh. Brabant his father, and his mother.		Mistris Cotifmore, otherwise Doly.	
	Philip Brabant his vicile.	80 The words of Philip Brabant, were these: that it was headly faine to go on pilgrimage.		Richard Collins.	For receiving of the said Iohannes a booke of the tenne Commandments in English.
		Concerning this John Brabant, there is to be noted the forme and effect of the bishops examination, asking and demanding thus of the said Brabant: An vnumquid audit Ioannem Hakker Regentem sacram Scripturam contra determinationem Ecclesie. Et quia in Regentibus hec vultu habet Ioh. Hakker reade the holy Scripture against the determination of the church. 23 The which words, if we mean, that it is against the determination of the church, to reade the holy Scripture, it may thereby appere to be a blind church. And if they meane that the holy Scripture containeth any such thing in it which is against the determination of the church, then it appeareth that the church to be contrary unto God, seeing it determineth one thing, and Gods word another.		Goodwife Brisflow of Woodstreet in London.	For receiving of Hakker a booke of the tenne plagues sent of God to Pharaon.
	John Baker did deteced	Rob. Pepp. Richard Nobbis. John Edmunds.	John Hakker did deteced	VWilliam Gunne.	The wife of Thomas Wilmore of Chichester.
	John a Lee denounced	John a Weedon.		The wife of Thomas Wilmore of Chichester.	Elizabeth the daughter of this Hakker, and Robert her husband, otherwise called Euston of Newbery.
		When this John a Lee had told the said Weedon how the Bishop had said in his sermon these words: That all which were of the sea of		William Stokely of Henly.	John Simonds and his wife of great Marlow.



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The Archb. of  
Cant. lawyer  
of Doctors & Co.

人善人，天必福之。惡人惡，天必禍之。行善之人，天必賜福。作惡之人，天必降禍。

——《增廣賢文》































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nerv'd one after his owne love.  
Neither has there been one that hath  
done good, nor done none. Neither  
have they that have done good, but  
God, and that have done none, but  
to him, considering every one of us  
that hath done good, he hath fallen  
out that every one do tinge himselfe,  
God in the robe of his curse. For the  
rebellious trowpe of you that in-  
terrupte unto them, and promise in  
our brasse, that in us shall  
be lacking no diligence of a better  
reformation, first beginning

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ture against those counsels: And yet neither paine nor griefe  
spoken against any counsels, have ouerly the counsell of Con-  
science. They inflame kings and princes against Luther, and  
yet they haue no cause wherefore. They accuse him for  
teaching licentious. If they meane the libertie of the flesh, they  
accuse him falselie: if they meane the libertie of the spirit, they  
teach wickedly, which teach contrarie: and yet when they haue  
all said, none lue so licentiouslie as themselves. They pre-  
tend the zeale of the Church, but vnder that Church lieth their  
owne private welfare, and bellie chere. They charge Luther  
with disobedience, and none are so disobedient to magistrates  
as this Council latine, as they. They lay to his charge oppression and

and other princes and states doe answer, that it is to them no lesse grieue and sorrow, then to his holinesse, and also doe lament as much for these impieties and perils of soules, and inconueniences which growe by the religion of Luther, as they doe for the faith of Luther, or any otherwise. Further, what help of counsell shall lie in them, for the extirpating of errors, and decay of soules health, what their moderation can do, they are willing and readie to performe, considering how they stand bound and subiect aſwel to the popes holines, as also to the emperors maiestie. But why the sentence of the apostolik leeke, and the emperors edict against Luther hath not bin put in execution hitherto,

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whereby it happeneth very sore, that those anointed nang-  
the paches, doe receive condigne punishment. And that  
the bishops are bound by their charters, that they dare not  
punish any person which hath taken orders by the canonical  
laues, be the punishment neuer so light or small. 13<sup>th</sup> reason  
whereof, the matter is falshly out, that through this unequal  
parallle betweene the laitie and the clergie, great hurt, biff-  
diffe, and diffention is sprung and risen. It is also not a lit-  
tle to be feared, that if the clergie which are the cause of this  
grievance, and of her iniquities, (which battle they doe pro-  
ceed to perpetrate) have not like lautes, equall iudges, and  
like punishment, their offendicible will more and more by some  
great tumults and sedition amongst the common people, not  
onely against the clergie themselves, but also against the su-  
periors and magistrats, so that they leave no notorious of-  
fence unpunished.

Wherefore, for necessity and iustice both require, that the said  
prebendiall privileges of the clergie should be abrogate and  
taken away, and in their place be provided, ordained, and de-  
creed, that the clergie, of what order or degree soever they be,  
shall have like lautes, like iudgement, and punishment as the  
laitie have: so that they shall pretend no prerogative or free-  
dome in the offence, more than the lay man, but that where  
one of the clergie offendeth, he shall be punished as the other  
is committed, shall be punished for his fact, according to the  
measure and qualitie of his offence, in such like manner as  
other malefactors are with the punishment appointed by the  
common lawes, which thing, which thing, which thing, which  
shall please the true ministers of the Church, such as are honest  
and learned, that they will not find this power and authori-  
tie thereof in any case diminisheth. 15<sup>th</sup> this inuention it shall  
be brought to passe, that fathers and of the clergie onely by  
name, and other magistrates, shall be compelled to live  
more honestly, and all sedition and pious hatred betweene  
them and the laitie shall be put away, and finally thereby  
the laitie shall be the more increased and stirred to love and reue-  
rence such of the clergie as be of a fourth life.

#### Complaint of excommunication abolished.

I Lent, at Home and in other places many Christians are ex-  
communicated by the archbishops, bishops, or by their eccle-  
siastical iudges, for prophane causes, though the desire and  
reasons thereof be many, and some are good. The consequences of men  
which are excommunicated, whereby they are burdened and bound  
unto desperation: and finally, for money and lucre, a matter  
of no importance is made to tend to the destruction both of  
body and soule, contrary both to the law of God and man, for  
so much as no man ought to be excommunicate, but only for  
heresie, or for some heinous fact perpetrated, not to be counted  
as separate from the Christian catholic church, as the Scrip-  
tures doe witness: Wherefore the prince, nobles, states and  
laities of the sacred empire, desire and require the popes bol-  
dness, that as a faithful Christian and loving father, he will re-  
move the said burden of excommunication vpon both in the  
face of Home, and also in the face of all other archbishops and  
ecclesiastical iudges: and finally decree, that no man shall  
hereafter be excommunicate, but onely for a manifest conuict  
crime of heresie. For it is to wished a thing, that faithful  
Christians for every light offence, touching any temporal  
cause as goint, or for any other worldly matter, but only for  
obstinacy of heresie, or some great enormitie, should be excom-  
municated almightie God, and the catholic congregation.

#### The Church burdened with number of holy daies.

Moreover, the common people are not a little oppressed  
with the great number of holy daies, for that there are  
not in many holy daies, that the busy men have forsake  
their trade, and the idle men have their time, which they haue ought  
for to have, and other labour and travail, being often in danger  
of waste, and other damage, which fruits not without damage,  
if they were not letted with so many holy daies, they would  
gather and bring in much more wealth. And thus it is, upon  
these holy daies, innumerable offences are committed, and  
done, rather then God honored or worshipped. Which thing  
is so manifest, that it needeth no witness. For that cause  
the estates of the sacred empire thinke it best and most profitable  
for the Christian common wealth, that this great number of  
holy daies should be diminished, which ought rather to be cele-  
brate in spirit and vertue then with the external worship, and  
be better kept with abstinence from sinne.

#### Suspending and halloving of churchyards gainfull to the pope, and chargeable to the people.

Furthermore, if it happen that two or more daies without  
any vacation in a Churchyard, time with their bills, or by the  
bills, that there be never so little buriall, by and by the  
clergie have recourse to interment, and doe not suffer any  
more Christian buriall to be done, before that all the citi-  
zens with great pompe and expence doe cause it to be con-  
fected and halloved againe with no lesse charge, then taken  
at the first of a prophane place, it was halloved for buriall  
which things doe reuolue to the galle and costs of the laitie.  
And though the Church, as Chapels be neuer so little which  
is halloved, yet the suffragans do burden and oppress the sim-  
ple people with expence, because they neuer so little halloved,  
perpetuous expence, and require more care of the people,  
which is not for their ease to give.

Moreover, the suffragans have intended, that no other, but onely  
themselves may baptize souls for the lay people. Whereby the  
simple people, upon the affirmation of the suffragans doe be-  
lieve, that such belles as baptize, will bring away all evil  
spirits, and tempers: whereupon a great number of godfathers  
are appointed, especially such as are rich: which at the time  
of the baptizing, holding the rope whereunto the bell is tied,  
the suffragan speaking before them, as is accustomed in the  
baptizing of young children, they all together do answer, and give  
the name to the bell. And halloving a new garment put put  
on it, as is accustomed to be done unto the children, after  
this they goe into sumptuous banquet, whereunto also the god-  
fathers are bidden, that thereby they might give the greater re-  
ward, and the suffragans with their chaplains and other mini-  
sters are sumptuous too. Yet both not this suffice, but that  
the suffragan also must have a reward, which they doe call a  
small gift or present: whereby it happeneth oftentimes, that  
even in small villages, a hundred flowers are consumed and  
of such such expences: which is not only superfluous, but  
also contrary unto Christian religion, a testimony of the  
people, and more extortion. For notwithstanding the bishops, for  
to enrich their suffragans, doe suffer these things and other  
fate twice to be done such wicked and unlawful things ought  
to be abolished.

#### Complaint against officials and other eccle- siastical iudges.

The Officials also of archbishops for the most part, are ter-  
rified and unable men, besides that most of civil  
actions, taking they for nothing, but only for money. Also  
both corrupting their lawe and continue in notorious crimes and  
transgressions, it is to be feared. Whereby the laitie, whom  
they ought to correct and punish for their offences, and instruct  
in Christian godlines, are not in any point by them amended,  
but rather by them encouraged and confirmed in their offen-  
ces. Besides this, the laitie are miserably robbed and spoiled  
of their goods by their light and vile officials. In whose con-  
science there is no place of Christian piety and godly love, but  
only a wicked desire, and covetousness. Which thing the  
archb. and bishops, if they were indeed such as they are called,  
that is to say, the pastors and shepherds of Christ, without  
doubt, they should no longer suffer or countenance these  
to such wicked and offensive passions to be fed and nourished.

#### How the ecclesiastical iudges doe annex certain special causes, being lay matters, unto their owne iurisdiction, and will by no means release the same.

Whensoever any causes are pleaded in iudgement before  
an ecclesiastical iudge, either for faulting of virginity,  
or for children unlawfully borne out of wedlocke, or for for-  
nication, or any other matters touching matrimonie,  
ecclesiastical iudges being called upon by the superiors of the  
laitie, which one contends, they will neither deferre that iudge-  
ment, or by any means will be interested to remit them to  
their ordinarie iurisdiction.

#### The gaine that riseth to the clergie by false slanders and rumors.

It happeneth oftentimes, that men and women, through  
malice and false reports and slanders, are brought before  
officials or ecclesiastical iudges, as men guilty, and shall not  
be declared innocent, before they have cleared themselves by  
their former innocent. And altho that the damages and  
costs ought to be repaid againe, unto such as be so falsely ac-  
cused, yet notwithstanding the innocents themselves are forced  
to pay the gibbets and a quarter for their letters of absol-  
ution. And thus is the cause, why that the officials and other eccle-  
siastical iudges, doe so greatly follow the action of such by-  
lawful, false and slanderous accusations, challenging the  
hearing thereof only upon their fees: which thing (no doubt)  
is contrary to the great and most singular lawe, and detriment  
of all men: for oftentimes it happeneth that women falling  
together in contention through anger, hatred, or some other  
affection, doe speake euill or slander one another, and outrage  
forth, that the one offendeth another, and the other either of  
bitterness or with rage, which thing being brought before the  
officials, the which through her false slander the other, is  
forced by an oath to accuse and purge her slander, that whateuer  
is slanderous or slanderous word be laid upon her, come not of any  
deliberate purpose or intent, but through the rashness of the  
other. In like manner the other, which is accused either of adultery  
or fornication, is commanded by an oath to declare her innocence,  
that

#### The grievances of the Germaines exhibited to Campeius the cardinal.

that there is not guilt of those facts, so that it is evident unto  
all men, that in such cases, whether they be guilty or not guilty,  
they must sweare, if they will keep their good name and  
name. Whereby not onely the unlawfull lucre of gaine and  
money is sought, but also without picture forced, and the focus  
that contrary to all reason, offences doe remaine unpunished.

#### Complaint against spiritual iudges, taking secular causes from the civil magistrats.

Altho there be many causes so indifferent to both iurisdic-  
tions, that they may be pleaded and punished as well by the  
civil magistrats, as ecclesiastical iudges: notwithstanding it  
happeth oftentimes, that when as the civil magistrats  
would exercise their office and iurisdiction in these behalfs, they  
are forbidden and letted by the ecclesiastical iudges under  
paine of excommunication. Which thing if it should long  
continue, and bee suffered, the ecclesiastical iudges would  
tho they take away all manner of causes from the civil magi-  
strate and his iurisdiction, which is intolerable and derogato-  
rie both unto the emperours maiesty, and other states of the  
empire. And albeit that by the common lawes, manifest per-  
juries, punitures, and other such other like, may indiffer-  
ently be punished by ecclesiastical or civil iudges for the time  
being, so that prevention in this behalfs rather place: not  
withstanding the ecclesiastical iudges go about to burde but  
themselves and their iurisdiction, all such manner of contentious  
burden and grievance the civil iurisdiction and power ought  
not to suffer.

#### A complaint against ecclesiastical iudges, intermed- dling with cases of the secular courts, but not suffer their cases once to be touched of the other.

Moreover, the ecclesiastical iudges, that in such case  
it is lawful for them to take prophane matters into their  
hands, if the civil magistrats be found negligent in executing  
of iustice: but contrariwise they will not suffer that the  
other should be kept with them, neither will they permit that  
in ecclesiastical matters, any man may complain unto the  
civil magistrats, for lacke of iustice, and require the admini-  
stration of iustice at his hand. Altho they do define all laies  
generally common, and determine both the civil lawes map  
help and assist the civil, and contrariwise the civil laies, the  
canon.

#### Complaint against certain misorders of cathedral Churches, for vying double punishment for one offence, against the law.

As much as it is forbidden both by Gods lawe and mans,  
that no man should be beaten with both rods, that is to say,  
be punished both the kind of torments: likewise therefore  
doe all wise men desire and abhorre the odious statutes of vi-  
cious cathedral Churches, whereby notwithstanding, both men and  
women, and other, as well light as grievous offenders, have  
been hitherto vied and counted: for by this it hath been  
accustomed that such as were guilty of murder and such other  
crimes (which they call cases referred unto the bishops) after  
they had made their amercement confession, were compelled to  
their great ignominy and shame to doe penance in the sight  
of all the people: which penance were exempt so much to be dis-  
tastful, bearing some resemblance of the affliction of the pri-  
mative Church, for so be these buffooneries, being content  
thereby, would not extort more, and greater summes of mo-  
ney, then were right and lawful, and so punish those offen-  
ders with double punishment: whereunto it is to be mar-  
velled, how many be offended and grieved. Vpon which a  
thing this is, and both facts it differeth from the civil iurisdic-  
tion, will referre it to any good conscience to iudge.

#### Complaint of officials for maintaining unlawfull vires.

Furthermore, the Officials being allowed through the gre-  
at and insatiable desire of money, doe not onely not forbid  
unlawfull vires and gaine of money, but also suffer and  
maintaine the same. Whereby they taking a yearly stipend  
or pension, suffer the clergie and other religious persons  
unlawfully to dwell with their concubines and harlots, and to  
beget children by them. With which things, being great perill,  
offence and manifest feare, do bring both unto bodie and soule,  
every man may plainly see, so that it need not to be repeated,  
except he will make himselfe as blind as a mole.

#### Complaint of Officials, permitting unlawfull colli- cation with other, when the husband or wife are long absent.

Furthermore, where it so happeneth (as it both oftentimes)  
that either the good man or the good wife, by means of  
warre or other bad way, hath taken in hand some long tour-  
ney, and is thence longer then twenty dayes absent, the  
Officials taking a reward of the other, giving licence to  
the parties to dwell with any other person, not chausing licence to

ward or making inquisition together the husband or wife being  
absent, be in health or dead: and because their doings  
should not be call in question, they make it a toleration or suffer-  
ance, not without great offence unto all men, and to the great  
contempt of holy matrimony.

#### Complaint of canons in cathedral Churches, which haue their bishop's place vnto them, be- cause he be dead.

This is also unlawfull and plainly wicked, that the canons  
of cathedral Churches, in whose hands the principal part  
of ecclesiastical iudgements, punitures and censures do consist,  
and the canons of other collegiate Churches, which have pow-  
er and authority to elect their superiors and bishop, will chuse  
unto their bishop, except he was himselfe first with an oath,  
and plaide these, yea, and oftentimes is bound by oath and  
instruments sealed with their seales to them and their eccle-  
siastical iudges, that in no matter, be it neuer so grievous in-  
tolerable or unpunished, hee shall not be against them: and if it  
happen at any time that they doe offend, they may doe it also  
without punishment for him.

#### Complaint against incorporations or impropria- tions and other pillaging of the people, by Churchmen.

Many parish churches are subject unto monasteries, and to  
the pastore of other Churches, by means of incorporations  
(as they call them) or other wise, which they are bound al-  
so, according to the canon lawes, to soccage and soccage, by  
themselves, when as they doe put them forth unto others to  
be governed, referring for the most part unto themselves, the  
whole figure of the benefice and others: and moreover, ap-  
proprate and charge the same unto so great pensions, that the  
serving priests and other ministers of the Church, cannot  
make thereupon a decent or competent living: whereby it com-  
meth to passe, that these serving priests (for that they must  
needs have thereupon to live) doe with unlawfull exactions,  
miserably spolie and devour the poor people committed vnto  
them, and consume all their substance. For when as the la-  
ties of the altar and of baptism are to be administered,  
or when the first, the second, the thirtieth, and every day must be  
kept, when according to custom they should be heard, the dead  
to be buried, or any other ceremony whatsoever, about the fu-  
nerall is to be done, they will not doe it freely, but extort and  
exact so much money, as the miserable commoner is scarce  
able to discharge: daily they doe encrease & augment these their  
exactions, driving the simple poor people to the payment there-  
of, by threatening them with excommunication, or by other  
torments, compelling them to be at charge: which otherwise  
though puerile, are not able to maintaine obsequies, pene-  
trations, and such other like ceremonies, as to the funerals of  
the dead be appertaining.

#### Buying and selling of burials complained of.

It is ordained by the popes canons, that buriall in the church  
should be denied only unto them, which being knowne to be  
manifest and notorious offenders, have departed this life with-  
out receiving of the sacrament. But the clergie not regarding  
those decrees, will not suffer such as by chance are bidden,  
hilled, lame with fallies, or fire, or otherwise by chance have en-  
ded their lives, (albeit it be not evident, that they were in death  
by sinne) to be buried in the Churches, until such time, as the  
laities, children or friends of those men be dead, doe with great  
summes of money purchase and buy the buriall of them in the  
Churchyard.

#### Chast and continent priests compelled to pay tribute for concubines.

Also in many places, the bishops and their officials doe not  
onely suffer priests to have concubines, so that they pay  
certaine summes of money, but also compel content priests for con-  
cubines, which live without compell, to pay tribute for con-  
cubines, affirming that the bishop hath need of money, which  
being paid, shall be lawful for them, either to live chaste or  
keep concubines. How wicked a thing this is, every man doth  
well understand and know.

Whereby many other burthens and grievances mo to the  
popes legat, having (as they say) many more, and more  
grievous grievances besides these, which had likewise need  
of redress: but because no respect hereunto be the summe  
of reasonable excuse, they would content themselves (as  
they) with these aforesaid hundred, referring the rest to a more  
apt and more convenient opportunity, thowbeit trusting and  
hoping, that the other grievances, which are also above men-  
tioned, should be abolished, the other would also decay, and  
fall with them. And the which aforesaid grievances and com-  
plaints here is moreover to be noted, that a great part was  
offered by before to the Campeius, at the departure of the  
retourne: but because no respect hereunto be the summe  
of the secular states of Germany thought good to subscribe

The specific in  
charges of ex-  
communication  
should be made  
the bishop  
should be made  
the bishop

The incomer-  
tion of the  
people by  
churchmen.

Small exaction  
of the people by  
churchmen.

Small exaction  
of the people by  
churchmen.

Concubines  
permitted for  
money, and  
chast priests  
compelled to  
pay tribute for  
concubines.







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အိတ်ရီးယပ်

1516A

Joan Faber  
@capulenis







Reformation  
Beginneth at  
Basill.  
Iohannes Oec-  
lamptadius.

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20-00000000  
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On the first day, which was **Ash Wednesday** (as the pope calls it), the catholic church both call it all the wicked images were distributed among the pope of the crime, to force them to; first, to eat and then they could not tell again in dubiting the papal bull fell to burning among themselves, it was agreed that the two images should be burnt all together so that infinite great flames all the churches of the world were set on fire, and the flames were so great that much good and hurt by Gods goodness it came to pass, that the same day wherinto the pope's priests are wont to their fasts all their mourning, and mourning men forbears with afflicts, in remembrance that they be burnt afflicts, was to the catholic festival and worship, for turning the same day into a day of merriment, and the pope's priests were full into this present day, with all mirth, places and pleasures, in remembrance of the same afflicts, which day many there be called **Ash Wednesday** of Gods own making.

To returne therfore unto Zuinglius and the Helvetian

or  
and  
by  
or

15.

ing-out to war

The report geeth, that after his body was cut first in foure  
pieces, and then consumed with fire, thix dates after his beath

no faith, and yet faimeth or pretendeth to haue, careth his own  
iudg<sup>e</sup>.

- A letter of  
- Aldous Huxley.

1



ming of this Luther & therein this appeareth to me, and may also appeare no lesse to all godly bilpofed men, to be noted, not without great admiration, that seeing this foresaid Romish bilshyp hath had great enemies and gaincayers continually from tyme to tyme, both speaking and looþing, praeyng and writing against him, yet notwithstanding neuer a nyne could be made before the committing of this man. The cause

As they were led unto the place of execution, which wa

4  
5  
6

T he next year after the burning of those 20 Christian martyrs at Wurzburg above mentioned, like like tyrramie of our idid conberation, about the Citie of Dietmar, in the Countie of Germany, one Henry of Sulphem martyr, an. 1574. was burnt at the same place, and the same manner, as those before him. Like at his history is more amply described of Luther, of Paulus Chemis in his Calendar, of Adam, Isaac Cyprian, and other. This Sulphem had bin before with Dr. Luther, and afterward coming to Antwarpe, was taken thence enclosed for the Gospel, and he came to Antwarpe, and was burnt at the same place, and the same manner, as those before him, being driven from Antwarpe, he is above said. The being at Rome, was there required by certain good Citizens of Rome, to make one or two briefe exhortations upon the Gospel. Thenceunto through the good persuasions of the Citizens, he was desired to stay longer, and he made his first sermon to the people, the Sunday before St. Martins day, calling the people here, the

And their craftes and inventions did bring forth a lawe, for the Senate of Rome annexed this lawe without blame, which as hishop of London thus his enterprise all frustrate, he attacked an other way, whereby he had certaine hope, that both he, and also the word of God with him should be truly appoynted. Whereupon they decreed a Provinciall council, to be holden at Rome, as it was accustomed, but at Eufrase, whiche place they thought most mete for their purpose. To this counsell were called all the Bishops and learned men of the dioces, to determine what was to be belayed, and whereunto to trust.

other side  
of the arch  
op.







1000







(said .







**Persecutors.** Maryw. The cause.

He was condemned to be burned a<sup>d</sup> : but miraks made : that first his head should be cut off, and his body afterwards be cast into the fire. Going towards his bed<sup>d</sup>, he said, crying aloud : What you may think (said hee) that I die a true christian, I will give you a manifest signe, and so hee did by the power of the Lord : for when his head was taken off from his shoulders, the bodie falling upon his belly, so continued the space while one might well eat an egge. After that, falling it turned it selfe upon the backe, and crossed the right knee over the left, and the right hand over the left. At the sight whereof, they which saw it were in a great marvel. The magistrates which before had appointed to have burned the baby after his beheading, seeing this miracle, would not burne it, but buried it

**Henry Fleming.** At Dorrick. 1555.

**Balthasar, Officiall.**

**A good priest dwelling not far from Baff.** 1559.

**A popish priest, and a wicked murderer.**

**This Henry a Friar,** sometime of flanders, forsooke his habit, and married a wife. Wha being offered to be a chappellain, if he would forsake his wife to be an heret. denied so to doe, and so was burnt at Dorrick.

**There was a certaine wicked priest,** a notorious adulterer, a dicer, and a tale teller, given to all lecheries and bawdryousnesse, without all feare, regarding nothing what mischaunce hee did : moreover, a man fit and ready to ferme the affection of the papists at all times. It chanced that this priest was received and lodged in the house of another priest dwelling not farre from 12saff, wholy was a good man and a sincere follower of the Gospel.

**This drunken priest sitting at supper,** was so drunke, that hee could nott tell what hee did, so hee fained himselfe to be drunke of purpose, the better to accomplish his intended mischief. So it followed, that this wretch after his first sleepe, rose out of

A strange miracle of God in manifesting his Gospel.

He got paid  
married in his  
same house.

A popish priest, and a wicked murderer.

Persecutors. Martyrs. The causes.

his bed, and brake all the glass windows in his chamber, thence broke the stone, and rent all his bodys bones that he found. The host abating both the noise thereof, came to him, asking how he did : whether there were any dangers or enemies that he was in fear of, sending him to his bed to be able. But as when the god host had opened his chamber door, the wicked curthorse, ranne at him with his knees, and flew him. The host after the wound received, fell downe and died. Upon this, a famous lute made thovall all the streets, and the neighbours came in, the murderer was taken and bound : and yett all the friends and kinfolks that the god prech had, could not make that miserable cattive that was the murderer, to be executed: the superior powers did to take his part, laying, that he should be sent to his bishoppe. The townes men too grievously cryed out and complained at the suffering out of so manifest villaine. So did also the noble man that was the judge, laying, that so many good men and married people were beheaded and becheared for such small trilles, without any regard had to the bishoppe, but a murderer might escape unpunished. It was answered to them againe, that what the superior powers would doe, they had nothing to doe withall. The time was overpast, then it was in the command of the ruffian people. As the superior powers had authority to gouern as they would, so they : it was their parts onely to obey. And so was he sent bound to the bishoppe, and thow after dismissed, having also a greater benefice giuen him for his towch at : for he is rewarded himselfe, that hee had daime a £. xiiij. p. ann. Ex tom. 2. Consualium Sermonum Iosa, Gaffi, & ex Pantale.

Charles, the Emperors procurator.

XXviij. christian women of Louane. Paul a priest.

Two aged women.

Antonia.

Two men.

Doctor Anchulfus, Inquisitor.

At Louaine.

1543.

Latomus.

When certaine of the cite of Louane were suspected of Lutheranisme, the Emperors Bishops came from Bussels thither, to make inquisition. After this inquisition made, certaine bands of armed men came and beset their houses in the night, where many were taken in their beds, plincht from their houses and carried into prison, and bound into others prisons. Through the terror thereof, many citizens resulted from the doctrine of the Gospell, and returned againe to Idolatry. When this might there were already reuerend constant in that persecution. Unto whom the doctors of Louane, Anchulfus especially the Inquisitor, and some others, with other came and dispatched, thinking no little but rather to confound them, or to convert them. But so strongly the spirit of the Lord wrought both his saints, that the other went rather confounded away themselves.

When no disputation could serue, that which lacked in cunning, they supplied with toiments, by enforcing and afflicting them severally every one by himselfe. Among the rest, there was one Paulus a priest, upon the age of sixty yeres, whom the Bishops of the civillitry, with their Collegues, accompanied with a great number of bills and gloves, brought out of prison to the Audien Priests, where after many scule words of the theoloy, he was degraded. But at length for feare of

Ex tom. Gaffi.

Ex locis G. 9i

Pratt a priest  
condemned to  
perpetual pri-  
son.

Two martyrs  
burnt at Ro-  
mane.

Antonia mat-  
ry, buried  
quick.

**Anged wo-  
man martyr,  
hurled quick.**

SS. Petrucci,  
Martyr.

Index of Lo-  
narr, mory.

Franciscus  
Enchiridion, p. 16  
f. 16.

*Deuxième partie de*  
*1874.*

<p><b>Persecutors.</b> Martyrs. The causes.</p> <p>he began to flagger in some points of his confession, and so was ban out of Louane, and condemned to perpetual prison, which was a dark and stinking dungeon, where he was suffered neither to read nor write, nor any man to come at him, commanded onely to bee fed with bread and water. After that, other two there were, which because they had remitted before, were put to the fire and burnt, constantly taking their martyrdom.</p> <p>When was there an old man, and two aged women brought forth: of whom, the one was called Antonia, borne of an ancient stocke in that citie. These also were condemned, the man to be beheaded, the two women to be buried quick, which death they received likewise bravely.</p> <p>Certaine of the other prisoners which were not condemned to death, were deprived of their goods, commanded in a hote therte to come to the church, and there kneeling with a Paper in their hand, to aske forgiveness: and they which refused to do soe, and to abjure the doctrine of Luther, were put to the fire. Ex Franc. Enciccate.</p>	<p>10</p> <p>20</p> <p>30</p> <p>40</p> <p>50</p> <p>60</p> <p>70</p> <p>80</p>	<p>Not long after this, was one <b>Pericuall</b> in the same Universitie of Louane, singularly well learned. Who for representing certaine popish superstitions, and something speaking in commendation of the Gospell, was thowne into prison.</p> <p>When being accused of Lutheranisme, because hee stood to the same, and would not subscribe to the popes erroneous faction, he was abjudged to perpetual prison, there to bee fed onely with bread and water; which punishment hee took patiently for Christs sake. Nevertheless certaine citizens taking compassion of him, sent him wine and bread. But his keepers being charged under a great penalty, durst let nothing come unto him. At last what became of him, no man could learne no; but detstand. Some suppose that hee was either famished for hunger, or else that hee was secretly drowned. Ex Franc. Enciccate.</p>	<p>The name of the persecutor appeareth not in this story.</p> <p><b>M. Pericuall.</b></p> <p><b>At Louane.</b></p> <p><b>An. 1544.</b></p> <p><b>Justus,</b> a diuiner of Louane, being suspected of Lutheranisme, was found in his house to haue the new Testament and certaine sermons of Luther: for the which he was committed, and his Raylor commanded, that hee should speake with none. Where were the same time in the lower prison under them, <b>Agabus</b> and <b>Franciscus Enciccas</b> a Spaniard, who secretly buying the doozes left open, came to him and confirmed him in the cause of righteousness. This is the providence of the Lord neuer lacking to his Saints, in time of neede. Shortly after came the doctors and masters of Louane, to examine him of certaine articles touching religion, as of the popes supremacy, sacrifice of the masse, purgatory, and of the sacrament. Whereunto when hee answered plainly and boldly, after the scriptures, and would in no wise be remoued, he was</p>	<p><b>Persecutors.</b> Martyrs. The causes.</p> <p>condemned to the fire: but through intercession made to the Quene, his burning was pardoned, and he only beheaded. Ex Franc. Enciccate.</p> <p>This Giles was borne in Brussels, of honest parents. By his occupation hee was brought up from his youth to be a cutter. In the which occupation hee was so expert and cheere, that hee warded thereby rich and wealthy. Committing to the paces of thirty, he began to receive the light of the Gospell, through the reading of the holy scripture, and increased therein exceedingly. And as in scale hee was fervent, so was he of nature humane, milde, and pittfull, passing all other in those parts. Whatsoever hee had, that necessity could spare, hee gave it alway to the poore, and one lived by his licence. Some hee refreshed with his meate, some with clothing, to some hee gave his houses: hee helped with his benefices, to other some hee ministered wholesome exhortation of gods doctrine. One poore woman there was brought to bed, and had no bed to lie in, to whom hee brought his own bed, himselfe contented to lie in the straw.</p> <p>The late <b>Agabus</b> being detected by a pish of parson of Brussels, was taken at Louane for that religion: but the pope would call heretic. Where his adversaries extended great care &amp; diligence to reduce him to their doctrine, and to make him abjure. But as he was a man well reasoned, and singularly trusted, they were alway</p> <p>many times with thame. Thus being detained eight moneths in prison, hee was sent to Brussels to bee iudged; where hee comforted diuers which were there in prison (among whom was also <b>Franciscus Enciccas</b>) exhorting them to constancie of the truth: but the crowd, which was prepared for them. At the table hee ministered to them all, being contented himselfe with the few crapes which they left. In his prayers hee was so ardent, kneeling by himselfe in some secret place, that hee seemed to forget himselfe. Being called many times to meate, hee neither heard, nor saw them that stood by him, till hee was lit up by the candles, and then gently he would speake unto them, as one looked out of a fowles eye.</p> <p>Certaine of the Gray Friars sometimes were sent unto him by two and two, to reduce him; but hee would alwaies before them to depart from him, for hee was at a point; and when the friers at any time did misfall him, hee ever held his peace at such pious intimes: insomuch that those blasphemers would say alwaies, hee had a bundle dined in him. But when they failed of any religion, there hee spured not, but answered them full by evidences of the Scripture, in such sort, that diuers times they would depart marrelling. At sundry times hee might haue escaped, the doores being let open, but hee would not for: bringing his keeper in peril.</p> <p>At length, about the moneth of January, hee was brought to another prison, to bee constrained with tormentes to confesse purgatory, and to utter mo of his felonies. But no torment would serue. Wherefore by the twenty two of January, hee was condemned to the fire, but piouly, contrary to the bid of the executioner, he durst not condemne him for feare of the people: so well was he beloved. When things of the firste</p>	<p>Sits, martyr.</p> <p>Good works going with a lively faith.</p> <p>The humble heart of Giles.</p> <p>Franchise of his life.</p> <p>Discomber of popish.</p>
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Persecutors.	Martyrs.	The causes.
Dofour Halardus, a gray Friar.	Bergiban.	Which was by his occupation a filke weaver. This Peter before he was called to the Gospell, led a wicked life, given to much ungovernance, and almost to all kinds of vice. But after the staff of the Gospell began to smite in him, so cleare it altered him from that former man, that he excelled all other in godly zeale and vertue. In his first examination he was asked whether he was one of the scholars of Peter Schimp. He said he was, and that he had receiued much fruit by his doctrine. Yet then when defend his doctrine, said they: yea said he, for that it is constant both to the old testament and to the new: for this he was let into a deepe dungeon vnder the castle ditch, full of toads and filthy vermin. Shortly after the Senate with certaine friers, came againe to examine him, to see whether they could conuert him. To whom he answered and said, that he had before this had much to do in teaching life, they neuer spake word against him, but only for laughing and laughing the word of God, they were so infel against him that they sought his blood. Among whom was one Doctor Halardus, which asked him if he did not seeme to himselfe some wicked noll, then euer he was before: but he setting the frier at light, had him assaunt frier, saying, that he had to talke with the Senate, and not with you. The Senate then began to examine him of certaine Articles of Religion. To whom as he was about to answer boldly and especially to euery point, they interrupting him bad him say in two words, either yea or nay. Then, said he, if ye will not suffer me to answer for my selfe in matters of such importance, then send mee to my prison againe among my toades and frogs, which will not interrupt mee, while I talke with my Lord and my God. The boldnes of his spirit and courage, as it made some to graze their teeth, so some it made to wonder, and ministered to some great confirmation.
		There was also one Bergiban the same time in prison, who had bene a forsworn man, and a great doer in the Gospell, before the coming downe of Iudas. This being also sought for at the taking of Iudas, and being then not found at home, either by chance, not by cunning, or els because he conueyed himselfe out of the way for feare, conueyed thereof fully forsoke in his mind, that afterward neither his wife nor children, nor any friend els could finde him, but he would needs offer himselfe to the Iubges, saying to the ruler, being asked why he came: He said that he came to be free, (said he) and not to come to be free, that they would therefore vpon the ruler being forie of his coming, yet notwithstanding committed him to prison, where he remained constant a certaine while. But after the Communion he was threatened him with cruel torment and honour of death, he began by little and little to loose and shake from the truth. At the same tyme the false friers and Iudas, to haue his punishment changed, and to be belabored, he was faine to grant vnto their biddings and requests. Whereupon the aduersaries taking their advantage, came to Spicius, and told him of Bergibans retraction, willing him to doe the like. But he shortly perswading in the truth, returned to the fire, where hee having ponder put to his breast, was put to death and dispatched. The friers hearing the cracke of the ponder vpon his breast, told the people, that the diuell came out of him: & carried away his soule. Ex Rabo. & alijs.
		Iohannes Gassius Conuualium Sermon. libro secundo. Iuxta quod a certaine Prince, but both name him, which put out the eyes of a certaine Priest in Germany, for no other cause, but for that hee said the mass to be no sacrifice, in that sense, as Iudas doeth take it.
	A priest of Germany.	Neither did the cruell Prince immediately put him to death, but first kept him to prison a long time, afflicting him with diuers tormentes. Then hee was brought forth to be degraded, after a barbarous and tyrannous manner. First, they shaued the crowne of his head, then rubbed it

Persecutors.	Martyrs.	The causes.
Alphonfus Diazius, a Spaniard.		hard toyle fast, that the blood came running downe his shoulders. After that they raised and parced the tops of his fingers with cruell paine, that no fauour of the holy oile might remaine. He last the patient and godly martyr, foure daies after, pressed by his life and spirit. Ex Ioan. Gassio Lib. 2.
Petrus de Maluenda the popes prolocutor at Ratisbone a Spaniard.	Ioannes Diazius, a Spaniard, married, killed of his own brother at Neco-berg in Germany. Anno 1546.	Of this Ioh. Diazius the full paces and history is set forth in Latine, wherein the whole circumstance is debated at large, wherein the briefe summe is this. Iohn Diazius a Spaniard borne, first being at Paris 13. yeares, from thence removed to Genoua, then to Essil, and after to Strausburgh, from whence hee was sent Ambassadour vnto Bucer and other to the Council of Ratisbone, where hee talking with Peter Maluenda his country man, the popes factor, he declared his Religion vnto him, that Maluenda wrote to the frier, which was the Emperours confessor, touching the said Iohn Diazius: at the opening and reading of which letters one Spargina an other Spaniard was present. Upon this it followed, whether by this confession, or by Spargina, that Alphonfus Diazius, brother to Iohn Diazius, which was one of the popes Lawyers in Rome, had knowledge given him of his brother Iohn.
Marquina.		When the communication of Ratisbone was dissolved and broken by Iohn Diazius, from Ratisbone went to the City of Speeberg, within the dominion of Otto Henry Palatine, about the exposition of Bucer bookes there to be printed. At Iohn Diazius was there occupied, it was not long, but Alphonfus his brother came from Rome to Ratisbone, where Spalenda was bringing with him a pillen cutthroat, a notorious ruffian or homicide, belonging to the City of Rome: Spalenda and Alphonfus consulting together about the dispatch of their diuillish purpose, first laboured to hunt out by the friends of Iohn Diazius, where hee was, whereof Alphonfus and the homicide having knowledge by certaine of his secret friends, pretending great matters of importance, came to Speeberg, where Diazius was printing of Bucer bookes: where after long debating of matters of religion betweene the two brethren, Alphonfus seeing the heart of his brother Iohn to be so constantly planted on the true rocke of Gods truth, that by no wise hee could either be remoued from his opinion, or persuaded to ride in his company (being otherwise counselled by Bucer and his friends) seemed himselfe friendly to take his leave of his brother and to depart: but shortly after, secretly with his ruffianly murderer he returned againe, and by the way they bought a certaine batchet of a carpenter.
		This done, Alphonfus senteth his man being disguised, with letters vnto his brother, he himselfe following after. As Iohn Diazius in the morning was risen out of his bed, to reade the letters, the wicked hangman, with his batchet clove his head vnto the braines, leaving the batchet in his head, and so hee with Alphonfus tooke them to their house, which stood without the citie gate, with as much speed as they might. They of Speeberg, hearing of the horrible act, sent out certaine horsemen, making great noyses after them. They coming to Augusta, and hearing the murderers to be past before: were out of hope to overtake them, and so returned. One in the company more zealous then the rest, would not returne day to day, then from house to house, that the Emperours letters came in post, requiring the matter to be stayed, and referred to his hearing. And thus the terrible murder of Caine and his fellow was bolstered out by the Papists. The like whereof from the memory of men was neuer heard of, since the first example of Caine, which for religion due his alone brother Abel. But although true iudge-

Persecutors.	Martyrs.	The causes.
		ment in this world be peruered, yet such bloodie Caine with their willfull murder, shall not escape the hands of him, who shall iudge truly both the committers, and the sufferers also of all mischieuous wickednesse. Ex Claudio Seneculo.
		Anno 1546. Charles the Emperour held an armed council at Augusta after his videlicet gotten in Germany. Where Iulius Pflug, Michael Sidorius and Iohn Slebus, going about to conuince together the Gospell of Christ, with the treachous of the pope, that is, to make a poynt of their both, drew and framed out a new forme of religion called Interim. Whereupon began a new matter of persecution in Germany. For the Emperour proceeded straitly against them, which would not receiue his Interim, tending thereby to haue brought some great mallice against the Gospellers; but the Lord disappoynted his purpose.
		Among them which withstood this Spaniards Interim, besides other, were also the citizens of Constantia. For the which these thousand Spaniards priuily by night came against the towne of Constantia, where they killed three of the watchmen of the towne, which watching in the suburbs, went forth to view the noise which they heard in the towne. At the denice of the Spaniards toons in the morning when the citizens were at the Sermon, suddenly to set upon the citie and take it, so (no doubt) intending to haue gone further. But as the Lord would, something began to be suspected in the night by the watchmen in the suburbs, on the other side the water, whereby the Constall and Citizens had intelligence to be in readinesse. When the morning came, the Spaniards were ready at the gate to breake in to the citie. But being driuen from thence and their Captaine Alphonfus slaine, they went to the bridge which passeth ouer the Rhene. But being driuen also from thence, with shot and great peeces from the towne, and a great number of them drowned in the river, the Spaniards bearing downe the hinder part of the bridge, because the citizens should not pursue them, they recoyled backe into the suburbs, and burned them with the dead bodies also that were slaine, so that the number of the Spaniards that there were killed, could not be knowne: Only an hundred of honest citizens of Constantia were murthered. Ex Ioan. Sleid. lib. 2.
		At the same time, many godly Spaniards of the churches in Germany were in great danger, especially such as refused to receiue the Interim: of whom some were cast into prison. In which number of prisoners was Mart. Frechtus, Superintendent of Ulmes, with foure other pious persons: also his brother George, for committing but to his house to comfort him. For the which cause Malculus the same time, with other preachers, went from Aulsburge, Brentius from Hala, Blaureus from Constantia, Bucer from Strausburgh.
		In Hungarie a certaine godly Priest preached, that the eating of flesh is not prohibited in the Scripture: for the which the cruell bishop, after hee had imprisoned him certaine weekes, caused him to be brought out, and his booke to be read ouer with Bucer, Grefe, and Henry, hanging round about him, and to the heauily bishop made dogs to be let vpon him, which cruelly rent and tore whatsoeuer they could catch: and thus the good Minister of Christ, being driuen about the citie with the barking of dogs, which, and was martyred. The sight whereof, as it was lamentable to the gods, so it seemed ridiculous to the wicked. But within few daies after, the impious bishop by the stroke of Gods last hand, fell sicke and became home madde, and so rauing without sense or wit, miserably died. Ex tomo 2. Conuualium Sermon. Ioann. Gassij.
		John Frederick Duke of Saxony Elector.
		Anno 1547.

Persecutors.	Martyrs.	The causes.
		the death of April, anno 1547. yet could neuer be induced to yield to the Emperour: inuoluing his faith and doctrine of the Gospell wherein he stood: for the which he was detained from his wife and children, and bereaued of all his goods, and carried about with the Emperour, the space of five yeeres. This admirable constance of that Iohn was a wonder to all his auditories. At last, in the yeere of our Lord 1552. through the benefit of almightie God, hee was let againe at libertie, and returning home to his wife and children, continued in his religion till the houre of his death. Ex Sleid. lib. 19.
		Such like was the cause also of Ioh. Plantagrat of Hesse, who likewise being taken and spoiled of the Emperour, continued the space of five yeeres in the cruel custodie of the Spaniards, and albeit hee had sinned vnto the Emperour, and was promised to be set free out of prison, the Emperour and his counsell dealing with their promise, expounded his punishment not to be perpetual. And though great labour and intercession was made for him: yet all would not helpe. For when the Emperour sent him away, then spake the Emperours sister to him by the way, shewing compassion against him: where by hee was againe committed to the hands of Spaniards, till at length, through the disposing of Gods mercie, first the Duke of Saurone, and then the Duke of the Mantague also, were both freed out of long captiuitie, and sent home. Ex Comment. Sleid. lib. 19. 24.
		With these holy martyrs above recited, may also be numbered Hermannus archbishop of Colen. Cclxxv. of the before the Emperour had war against the Protestants, had reformed his church from certaine papistical superstitions, vnto the true aid and abidance of Martine Luther. Wherefore Charles the Emperour was wroth to Colen, that hee should be pious, which hee patiently did suffer. In his toime was let Hermannus Carle of Schaunburge. Ex Sleid. lib. 18.
		With these holy martyrs above recited, may also be numbered Hermannus archbishop of Colen. Cclxxv. of the before the Emperour had war against the Protestants, had reformed his church from certaine papistical superstitions, vnto the true aid and abidance of Martine Luther. Wherefore Charles the Emperour was wroth to Colen, that hee should be pious, which hee patiently did suffer. In his toime was let Hermannus Carle of Schaunburge. Ex Sleid. lib. 18.
		Master Nicolas and Barbara his wife: also Iulianus a Spaniard, and Iohn his wife borne about Vennegro, after they had bene at Seneca a space, came into Germany, thinking that way to passe ouer into England. By the way coming to Vennegro, Augustine desired master Nicolas (because hee was learned) to come to Bergis to visit and comfort certaine brethren there: which hee willingly did, from thence passing by Doornic (or Loxon) they held on their iourney toward England. But in the way Augustine and his wife being in trouble, were detoured to the Lieutenant of Doornic, who in all speedie haste following after them, overtook them foure miles beyond Doornic. Augustine (holly & cannot be deliued) at that time out of their hands, and could not be found. The fouldiers then laying hands vpon Nicolas and the two women, brought them backe againe to Doornic. In returning by the way, when master Nicolas at the table gaue thanks (as the manner is of the faithful) the wicked ruler smiling them, and swearing like a tyrant, said: I would vs be than lead here, whether they can helpe the out of my hand. To whom Nicolas answering againe modestly, asked what had Christ euer offended him, that hee with his blasphemous swearing did so feare him in pieces: desiring him, that if hee had any thing against Christ, rather hee would increase his anger vpon his poore bodie, and let the Lord alone. Thus they being bound hand and feet, were brought to Bergis, and there laid in the dungeon. Then Duke Augustine, accompanied with a great number of priests, and Franciscan friers, and with a doctor which was their Carlebar, came to talke with them. Nicolas standing in the midst of them, being asked what hee was, and whether hee would: answered them perfectly to all their questions: and moreover



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Persecutors.	Martyrs.	The causes.	Persecutors.	Martyrs.	The causes.
	Anno 1555.	henna, for preaching against the superstition of the bishop of isone, and extolling the glorie of Christ. Ex Comment. Ioan. Steid. lib. 25.		At Valence. Anno 1550.	to some reformed church, refused to do so, but would abide the adventure of her be- cator, and so was condemn- ed with Calistus to be burn- ed. Ex Crisp.
Persecution in Lorraine.	The preach- ers of Lo- crane.	Lo crane is a place, be- yond the Alpes, yet subiect to the heutenants. When they also had recited the Gospel, and the five pages of the heutenants above mentioned, were not well pleased therewith, but would have them punished, and great contention was among the heutenants about the same, it was concluded at length, that the Ministers should be cride: whom the signatures did receive. Ex Pantal.	20	Godfridus Hamelle.	This Godfride a Mai- son, was taken and con- demned at Dornic, at Cour- may. When they had con- demned him by the name of an hereticke; say (said hee) not an hereticke, but a ser- vant of Jesus Christ insep- arable. When the hangman went about to strangle him to diminish his punishment, hee refused it, saying, that he would abide the sentence that the Iudges had giuen. Ex codem.
		After these two good men being borne in the low- er parts of Germanie, had been conuerſant in diuers reformed churches in other countries: at last for confes- sion sake, they returned home againe to doe good in their owne countrie of Dor- nic, and there about.	30		¶ Besides these Germanies above specified, a great number there was both in the higher and lower countries of Germanie, which were secretly destroyed, or burned, or otherwise in prison made away: whose names although they be not knowen to us, yet they are registered in the booke of life. Furthermore, in the Dutch booke of Armin, diuers other be numbered in the catalogue of these Germanie mar- tyrs, which likewise suffered in diuers places of the lower countrie: the names of certaine whereof be these. At Ber- gis or Werghen in Heernegou, were burnt in the yeare of our Lord, 1555. John apud, Pa- niam Caliste, Caliste Cal- lier buried quicke, John Do- ceau. At Aste suffered also one Julian, anno 1541. and Adrian Lophen, anno 1558. At Ber- gels, anno 1559. one Waldoine beheaded. Another called Col- leen & Iezman burnt anno 1561.
Francis Cal- fur, Alexander Dayken.	Francis Warlur. Alexander Dayken.	So upon a time as the people there resorted to a bache field of topos without the citie, with a certaine preacher to heare the word of God, and to pray, the ab- berities hauing thereto some intelligence, pursued them, that they toke of them about thirtie, of whom these two among the rest, were apprehended; and thinking no better but that they should bee burned, they began to sing Psalms. At length be- ing brought forth, first one, then the other, they were both beheaded. And where the Iudges had intended to quarter their bodies, and to set them by the high way- side, yet made it so moni- ous, that noobing in the hearts of the people, that they were both committed to sepulture. Ex Lud. Rab.	40	John Malo. Damian Witroocke. Weldrew Calier. John Porceau. Julian, van den Swerde. Adrian Lophen. Bawdwin.	Dietric in the lower countries married.  Ex Galliane bist. & Adriam.
	At Dornic. Anno 1562.		50		Adde moreover to the same catalogue of Dutch martyrs burnt and confined, in the lower countries under the Em- perours dominion; the names of these following. William Swode, burnt at Berghlin, anno 1529. Nicolas Paulat Count beheaded. Robert Wagner, and Isaac his wife, with Isaacian and Spant & Aguer, the children suffered at Lille, anno 1556. M. Nicolas burnt at Spens in Heernegou: Laurence of Burels, at Spens: James Joffeau at Spens: Cornelis Wolcat at Brugis, anno 1553. Hubert the Printer, and Philip Jopier at Brugis, anno 1553. A woman buried with thornes be- neath the ydole at Breda, anno 1555. At Breda suffered Francis, and Nicolas, two brethren, anno 1555. At Antwoep were burnt Adrian a Painter and Henric a Taylour, anno 1555. Also Cornelis Healewine Locksmith, and Herman Janſon the same yeere: Spalter John Champ, Schoolemaſter, anno 1557. with a num- ber of other besides, which in the said booke are to beſeene and read.
The father with his two Sonne and his Wife, were burned.	Calistus Vuer.	These in the ranke of the Gospel suffered at Valence. James Faber being an old man, said: that although he could not auerſe or fa- sitate them in reasoning, yet he would constantly abide in the truth of the Gos- pell.	60		¶ Anno 1525. were read also in the French historie of a certaine monk, who became he forsake his abominable order and was married, was burnt at Bzage.
Earle of La- lain.	Michael Fa- ber, sonne of Iames.  Anna wife of Calistus, and daughter of Iames Faber.	Anna his daughter be- ing with child, was reſpited: after she was deliuered, the sold her husband and father in the like marty- dome.	70	The priests of Erford.	In the collections of Hen- ric Bantalion, were read al- so of a certaine goble pze- cher to be poponed, for pze- aching the word of truth, by the priests of Erford. Ex E- gen. cauiſandam viri doct. in Pantal.
	Michella Caignoude.	Michella, wife of Iames Clarke, with her sonne being, when she was offer- red to be married, and to be carried out of the countrie	80		And here ceasing with these persecutions in Germanie, wee will now (Christ willing) proceed further to the French martyrs, comprehending in a little Tale, the names and causes of all in that kingdom suf- fered for the word of God, and cause of righteousness, as in this briefe Summarie consequently hereunder en- treated.

### Another

**Another Table of them which suffered in France for  
the like witnesse of the Gospel.**

¶ The French Martyrs.

[illegible]



[illegible][illegible]



Persecutors.	Martyrs.	The causes.	Persecutors.	Martyrs.	The causes.
		toke his hope and robe away. When he was set out through all quarters, so that the said Cardinal was taken by the way riding to Dieppe, and brought again to Rouen. Who three being examined, declared his faith boldly, and held him out of purpose to deliver these books in Rouen, and went to be like at Dieppe.	The doctors of Sorbone and others.	1. Matheson. Philip Little. Michael Caillow. Frances Clerke. Couberton, a Weaver. At Meaux. Anno 1546.	they taken. Of whom strite too men and women were bound and brought to Paris, singing psalms, expect allie the 10thaine fleur-de-lis. To these it was objected, that they being lay men, should minister the sacrament of the body and blood of the Lord. Of these 12, 14, the first did stand fast, which were condemned, and taken, to confesse men of their felonies; but they differed none the less were scourged and banished the country. These fourteenth were sent to Lompne monastrie to be converted; but that would not be. When they being sent in a cart to Spelba, appeared, to be burned by the way, three miles from Paris, a certain Cleric, called Conberton, by chance meeting them, cried to them aloud, bidding them to be of good cheer and to cleave fast to the Lord. Who also was taken, and bound with them in the cart. Coming to the place of execution, which was before Spangins house, it was told them, that they which would be converted, should not have their tongues cut out, the other should. Of whom seven there were, which to save their tongues, confessed: other seven would not. Of the first was Stephen Spangin, who having his tongue cut out, nobly standing fast, so that he might see underneath, lay ing thence, The Lords name be praised. As they were in burning, the people sung psalms. The priests seeing that, would also sing their songs: O Salutaris hostia, and Salva regina, while the sacrifice of these holy martyrs were finished. Their wives being compelled to sit down by the fire, they being promised to be let goe if they would say that their husbands were damned, refused so to say.
		The twelve ensuing, hee was condemned to be burnt alive. After the sentence given, he was brought in a cart, accompanied with a doctor a Carmelite frier, before the great Church, who putting a tuch into his hand, required him to doe homage to the image of our Lorde: which he refused to doe, his tongue was cut out. The frier then making a sermon, when hee spake any thing of the mercies of God, the said Cardinal harkned to him: but when hee spake of the merits of Saints, and of their damages, hee turned away his head. The frier laying upon the countenance of Spanton, lift up his hand to heaven, saying with great exclamation: that hee was damned, and was polluted with a dunell. When the frier had ceased his sermon, this godly Spanton had his hands and feet bound behind his backe, and with a pulle was lifted up into the aire, and when the fire was kindled, he was let down into the flame, where the blessed martyr, with a smiling and cheerful countenance looked up to heaven, never mouing nor stirring, till hee let down his head, and gave up his spirit. All the people there present were not a little astonished thereat, and were in divers opinions, some saying, that hee had a dunell: other maintained the contrary, saying, if he had a dunell, he should have fallen into the fire.			
		This Carmelite frier above said, was called Delanda, which after was converted, and preached the Gospel. Ex Gallic. hist. Ioan. Crisp. lib. 2.			
		This James, scholemaster in the city of Saint Michael in the dukedome of Barres in Lorraine, disputed with three priests, that the sacrament of baptism, and of the supper did not auaile, unless the receiver could with faith, which was as much to say, as that the masse did profit neither the quicke nor dead. For the which and also for his confession, which hee being in prison, sent of his owne accord by his mother unto the Judge, he was burned, and most quietly suffered. Ex Ioan. Crisp.			
		These fourteenth dunell at Spelba a cite in France, three miles from Paris. Where William Wicoune being their bishop did much good, brought to them the light of the Gospel, and reformed the Church. Who straitly being examined for the same, relented: but yet these with many other remained constant. Who after the burning of James Delanda before mentioned, and seeing superstition to grow more and more, began to congregat in Spangins house, and to set up a Church to themselves, after the example of the French Church in Strasbourg. For their minister, they chose Peter Clerke, first, they beginning with the name of their, did grow in short time to three or foure hundred. Whereupon the matter being knowne to the Senat of Paris, the chamber was be- let where they were, and			
		James Co- stantino- schola- master, and many other taken the same time.			
		The Duke of Lorraine.			
		Anno 1545.			
		Three pe- pish priests.			
		John Andre bookfeller, promoter.			
		Doctours Sorbonists, M. Nicolas Cleric, doctour of Diuinitie.			
		Doctour John Picard.			
		Anno 1546.			
		Doctour Ni- colas Mail- lard.			
		him. Who when they could find no advantage, but rather shame at his hands, they feared anger with the Judges, for letting them dispute with heretics. This done, the Judges consulting together upon his condemnation, could not agree: so that Chapot (as he himself might have escaped, had not a wicked person,			
		Peter Clerke brother to John Clerke, burnt before.			
		Stephanus Magnus. James Bouchbeck.			
		Ioh. Bricebar.			
		Henry Hun- not.			
		Tho. Hono- rate.			
		Ioh. Baudou- linus.			
		Ioh. Flech.			
		Io. Picquere.			
		Pet. Pic- quere.			

Persecutors.	Martyrs.	The causes.	Persecutors.	Martyrs.	The causes.
		the reporter of the procees, thought and thought his con- demnation; which condemnation was at length conclu- ded thus: that he should be burned quicke, onely the cut- ting off of his tongue was pardoned. The doctor ap- pointed to be at his execution was Spallard, who when hee was greaue encumbered, for this frier called upon him still, not to speake to the people; but hee desired him that he might praye. Then hee had him praye to our Lorde, and confesse her to be his advocate. Hee confessed that hee was a blessed virgin, and recited the Lords prayer and the Creed, and was about to speake of the Gospel, but Spallard would not let him, wishing haste to his execution, and said unless hee would saye A- ve Maria, hee should be burnt quicke. Then Chapot prayed, O Iesu, Sonne of David, haue mercie vpon me. Spal- lard then had him saye Iesu, Maria, and so hee should be strangled. Chapot againe cried that hee was lo- weaue, he could not speake. Saie, said Spallard, Iesu, Maria, or else thou shalt be burnt quicke. As Chapot was thus strutting with the frier, suddenly as it hap- pened, Iesu Maria, escaped out of his mouth. But hee by and by repelling himselfe, O God, said he, what haue I done? Iardon me O Lord, to thee onlie haue I sinned. Then Spallard commanded the tobe to be aluict a- bout his necke to strangle him: notwithstanding yet hee felt something the fire. After all things done, Spallard all full of anger went to the counsell house, called La- chamber Arcante, declaring what an upstart had there almost happened amongst the people, saying that hee would complain vpon the Judges, for suffering those heretics to haue their tongues. Whereupon an arch- deacon decrees was made, that all which were to be bur- ned, unless they recanted at the fire, should haue their tongues cut out. Which law diligentlie afterward was ob- serued. Ex Ioan. Crisp. Lib. 6.			
		After the burning of those fourteen, whose names be described before, this Saintinus (which was a lame cripple) with his wife remoued out of Spaur, to Spontebard, where when hee had con- mised a table in safe libertie of religion, and saw himselfe there to doe no good, but to be a burden to the Church, said in his mind to returne home to Spaur againe, and to be there last, as hee was selling certaine small waeres in the faire, hee was there knowne and apprehended. Whereof when information was giuen, hee being examined, at the first confessed all, and more then they were willing to heare. In the time of this Inqui- sition, as they were exami- ning him of certaine points of religion, and asked him whether hee would stand to that hee said or not: hee gave this answer againe, woe thine to be requited in all my heart, saying: And I asse you againe, Lord Judges, dare you be so bold to denie that is so plaine and manifest by the open words of the Scripture? So little regard had hee to saue his owne life, that hee desired the Judges, both at Spaur, and at Paris, for Gods sake, that they would rather take care of their owne liues and soules, and to consider how much innocent blood they spilled daily in fighting against Christ Iesus, and his Gospel.			
		At last being brought to Paris, through the meanes of master Peter Alet, a great persecutor, for that they saw hee would take to him no incouragement, there hee was detainied, and suffered his martyrdom: where no kind of cruelty was lacking, which the innocent martyrs of Christ Iesus were wont to be put vnto. Ex Henr. Pan- tal. & hist. Gallic.			
		Stephen Pollot com- muning out of Rome (where hee was borne) unto Spaur, tarried not there long, but was com- pelled to flee, and went to			
		The names of his perle-			
		Stephen Pol- lot.			
		cutors in the story be not expelled.			
		At Paris. Anno 1546.			
		The high Senate of Paris.			
		John Eng- lish. Anno 1547.			
		Michael Michelote, a Tylour.			
		Anno 1547.			
		Two false brethren.			
		Leonard de Prato.			
		Anno 1547.			
		John Tassin- gon, Ioan his wife. Simoa Ma- rechal, Ioan his wife. Vvil. Mi- chant, James Bou- lerau, James Bretany.			
		Anno 1547.			
		Michael Marechal Ioan Carnus. Great Ioan Carnus. John Scar- phin.			
		Anno 1547.			
		The Senate of Paris.			
		The host of			
		Oroulen Blondell.			
		This Doctor, as hee was a great occupier in all fares and countries,			



Persecutors.	Martyrs.	The causes.	Persecutors.	Martyrs.	The causes.
Ostouien, at Lions.	Marchant of precious stones.	of France, and well knowne, both in Court, and els where: so was he a singular honest man, of great integrity, and also a fauourer of Gods word. Whio being at his holis house in Lions, rebuked the filthy talke and superstitious begonitout, which there he heard and saw. Therefore the host bearing to him a grudge, charged to haue certaine talke with Gabriel of Sacconex Prefetieur.	Anne Aubert, an Apothecaries wife and widow.	At Orleans.	Some going to Geneva was taken and brought to Paris, and by the Count there brought to be burned at Orleans. When the rope was put about her, she called it her wedding girdle, hoping that she should be married to Christ. And as she should be burned upon a Saturday, upon Epiphany was euen: upon a Saturday, said she, I was first married, and upon a Saturday I shall be married againe.
Gabriel of Sacconex Prefetieur.	At Paris.	Thus these two consulting together, had conceived a certaine person to borrow of him a certaine summe of monies. Saying because Ostouien refused to lend, the other caused him to be apprehended for heresse, thinking thereby to make a ransom of his goods. But first other was taken by Souldiers friends, that they were to be examined of his faith, gave a plaine and full confession of that doctrine, which he had learned; for the which he was committed to prison: where he did much good to the prisoners there. For some that were in the prison, he gave meat, clothes and looked vnto euery one. As a faine he gave meat, clothes and looked vnto euery one. As a faine he gave meat, clothes and looked vnto euery one.	Henry, French king.	An Officer of the kings house.	Among manie other goodlie Martyrs, that suffered in France, the doyle of this poore Etoile is not the least nor least to be remembered. His name is not yett taught out in the French stories for lacke of diligence in those writers, more is the pity. The first time he was long after the execution of Henrie the second, the French King, at whose coming into Paris many good Martyrs were there sent out, and burned for a spectacle, as in above saide: a certaine poore Tailour, who then dwelt not farre from the Kings Palace, in the three streets bearing the name of Saint Antoine, was apprehended of a certain officer in the kings house,
	Anno 1548.	And thus he was committed to prison: where he did much good to the prisoners there. For some that were in the prison, he gave meat, clothes and looked vnto euery one. As a faine he gave meat, clothes and looked vnto euery one.	Petrus Castellanus, Bishop Machonensis.	A poore Tailor of Paris, dwelling in the street of S. Antony.	for that upon a certaine holie day, he followed his occupation, and did worke for his liuing. Before he was led to prison, the officer asked him, why he had laboured and worke, giuing no obseruation to the holie day?
		And thus he was committed to prison: where he did much good to the prisoners there. For some that were in the prison, he gave meat, clothes and looked vnto euery one. As a faine he gave meat, clothes and looked vnto euery one.		At Paris.	So when he answered, that he was a poore man, liuing only vpon his labour and for the day, he knew it to other, but only the Counte, hearing in his heart that labolous worke, for the necessity of his liuing. When the Officer began to aske of him many questions: there vnto the poore Tailour did so answer, that sometimes he was clapt in prison. After that, the Officer comming into the court, to behold what good creature he had bene for the holie Church, declared to the Counte, how he had taken a Lutheran worshipping vpon a holie day: saying that he had such answers of him, that he had commanded him to prison. When the Counte hereof was noised in the kings chamber, though the motion of them which were about the King, the poore man was first for to appeare, that the King might haue the hearing of him.
		And thus he was committed to prison: where he did much good to the prisoners there. For some that were in the prison, he gave meat, clothes and looked vnto euery one. As a faine he gave meat, clothes and looked vnto euery one.		Anno 1549.	Whereupon the Kings chamber being voided, came only a few of the chiefe Priests remaining about the King, the simple Tailour was brought. The King sitting in his chaire, commanded Petrus Castellanus Bishop of Spalonen to bring him to his audience for his question to be asked of him. The Tailour being entered, and nothing appalled at the Kings maiesty, after his reuerence done vnto the prince, gave thanks to God, that hee had so greatly dignified him being such a wretch, as to bring him, where he might trouble his countie with such a wicked matter.
		And thus he was committed to prison: where he did much good to the prisoners there. For some that were in the prison, he gave meat, clothes and looked vnto euery one. As a faine he gave meat, clothes and looked vnto euery one.			When Castellanus entering talke, began to reason with him touching the greatest and chiefest matter of religion. Whereunto the Tailour vnto his feare: as ampting in his speech, with present audacitie, wit and innocencie, so answered for the sincere doctrine and simple truth of Gods Gospel, as hee had returned to the Counte, and also to his questions aptly and stitely corresponded.
		And thus he was committed to prison: where he did much good to the prisoners there. For some that were in the prison, he gave meat, clothes and looked vnto euery one. As a faine he gave meat, clothes and looked vnto euery one.			Notwithstanding, the nobles there present, with cruel taunts and rebukes, did what they could to daunt him out of countenance: that at this time he was not without abundance of heere, and free libertie of speech, he defended his cause, as rather the cause of Christ the Lord, neither flattering vnder their persons nor fearing their threats: which was to them all, a singular admiration to beholds that simple poore atticher to stand so firme and bold against
		And thus he was committed to prison: where he did much good to the prisoners there. For some that were in the prison, he gave meat, clothes and looked vnto euery one. As a faine he gave meat, clothes and looked vnto euery one.			
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		And thus he was committed to prison: where he did much good to the prisoners there. For some that were in the prison, he gave meat, clothes and looked vnto euery one. As a faine he gave meat, clothes and looked vnto euery one.			
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Persecutors.	Martyrs.	The causes.	Persecutors.	Martyrs.	The causes.
Persecutor count- ess against the king.	king before a king, to those questions proposed against him. Wherewith the king seemed to muse within him- self, as one somewhat amazed, and which might soon have been induced at that present, to further knowledge the egregious bishop, and other courtiers, seeing the king in such a muse, said he was an obstinate and a stubborn person, obdurate in his own opinion, and therefore was not to be marvelled at, but to be sent to the Judges, and to be punished; and therefore left he should trouble the eares of the said Henry the king, he was committed a- gain to the hands of the officer, that his cause might be in- formed: and so within few daies after, he was condemned by the high Steward of the kings house, to be burned alive. And lest any deepe consideration of that excellent fortu- e of the pious man might further perturbate peace in the kings eare, telling him that these Lutharians were nothing else, but such as carried bauble in their mouths, which being put to the fire, would soon vanish. Therefore the king was appointed himselfe to be present at his execution: which was sharpe and cruell, before the church of Spa- in the Virgin; where it pleased God to give such strength and courage to his servant, in suffering his martyrdom, that the beholding thereof, did more astonish the king, then all the other did before. Ex Ioanne Crisp. Ex Fleur. Pantal. lib. 7.		Aubertus, Confissarius.	heb, and inferable found- ing, to the intent he should either change his opinion, or confesse other of his prief- son. By his torments and trac- kings were so sore though the letting on of Spallert and other Souldiers, that the sight thereof made the heartie one of the countess, a vertue one of the countess.	
	A family count- ess against a re- publican.				
The death and martyrdom of this Caliope.					
Claudius Ebi- olis, martyr.	Claudius Therity. At Orleans. Anno 1549.	The same peere, and for the same doctrine of the Gos- pell, one Claudius also was burned at the last toleme of Orleans, being apprehen- ded by the way, coming from Geneva to his coun- try. Ex Ioanne Crisp.	Mauritius Securitus. In Prouince. Anno 1551.	He first having inter- rogations put to him by the Leutenants of that place, made his answers thereto, so as no great ad- uantage could be taken thereof. But he being great- ly troubled and troubled in his conscience for dis- solving with the truth, and cal- led after ward before the chief Judge, answered so bravely, that he was con- demned for the same, and burned in Prouince. Ex eodem.	
Leonard Galimard,	Leonard Galimard. At Paris. Anno 1549.	This Leonard, for the confession like unto of Christ and his Gospell, was taken and brought to Paris, and there by the sentence of the council was judged to be burned the same time at Flo- rent Menote, above mentio- ned, he suffered at Paris. Ex Ioan. Crisp.	Ioannes Putte, or Futeo, furna- ment Medici- cus. A citizen of Vezz. At Vezz in Prouince. Anno 1551.	This Stephen being a Carpenter and unlearned, and a conuict about a certaine pit with a diuine the towne of Vezz, where he dwelled. He to cast this Stephen in the law, from the pit, accused him of here- sie, bringing for his witnes- ses those labourers whom Stephen had hired to worke in his vineyard: wherefore he being examined of the Sacrament of the Lords Supper, was condemned and burned, at Vezz in Prou- ince. Ex eodem.	
Marcus Morcou	Marcus Morcou. At Troyes. Anno 1549.	Hee was burned in Troyes in Campaine (a towne in France) remain- ing constant to the end in the Gospell, for the which he was apprehended. Ex eodem.			
John Godreau, Gabriel Be- randinus,	Joan. Go- deau. Gabriel Be- randinus. Anno 1550.	These two were of the Church of Geneva. After- ward for their friendly ad- monishing a certaine priest, which in his Sermon had a- bused the name of God, they were taken at Chamber- see. Godreau standing to his confession was burned. Ga- briel though he began a little to shrink for feare of the torments, yet being con- firmed by the constant death of Godreau, recovered a- gaine, and standing like unto his confession, first had his tongue cut out. And then withstanding, though Godreau might bid speake to as he desired, he would not: whereupon the hangman being ac- cused for not cutting off his tongue rightly, said that he could not stop him of his speech. And so these two, after they had confessed many in Gods truth, gave their life for Christs Gospell. libidem.	The gover- nour of Li- ons. The official of the arch- deacon of Lions. Anno 1551.	This man being well instructed in the knowledge of Gods word, for the which he was also taken from A- uernia, came to Lyons, and there taught children, these hearings of the Lords Jesu- Christ coming to the city about to give learning to a certaine familiar friend of his, and so conducted him out of the towne. In return- ing againe to comfort the mans wife and children, he was taken in his house: and so he confelling that, which he knew to be true, and standing to that which he confessed, after much affliction in prison, and torments, was condemn- ed and burned at Lyons. 39 was made to be gentle and milde of conditions, and constant withall, and well learned, that certaine of the Judges could not forbear weeping at his death.	
Thomas Sanpaulinus.	Joan. Andre- as Promou- er, Peter Lifer, president of the council of Paris. Masilardus, Doctor Sor- bonius. At Paris. Anno 1551.	This Thomas a pious man of the age of eightie yeeres, coming from Ge- neua to Paris, rebuked there a man for swearing. For the which cause he was suspected for a Lutheran, was followed and watched whether he went and toaste- ten and brought before the council of Paris, and put in prison, where he was tra-		The said Ponterius being in prison, wrote certain letters, but one specially very comfortable, to all the faith- full, which, the Lord willing, in the end of this histories shall be inserted. He wrote also the questions and interro- gatories of the Official with his answers likewise to the same, which humbly hee haue better contrived as followeth.	
Thomas Sanpaulinus.				The Official. What beleeue you of the Sacrament: is the bodie of Christ in the bread or no? The martyr. I worship Iesus Christ in heauen sitting at the right hand of God the Father. The Official. Will it	







[illegible]

Persecutors.	Martyrs.	The causes.	Persecutors.	Martyrs.	The causes.
and degree, called by the way to the Lieutenant, that he might also have one of the precious chains about his necke, in honor of his Lord. The which being granted, so were these blessed martyrs comfurthered to the first, where they with mecke patience, yielded up their lives to the hands of the Lord, in testimony of his Gospel. Ex Crisp. Pantal.			At Dyion.	Cetena. As for his fellows, he had here knewe none, but only them of the same cite of Geneva, where his dwelling was. Whither they could get of him no other answer, but this, with all their racking and torments, they proceeded to his sentence, and pursued the execution of the same, which was the one and twentieth of November, anno 1553.	
The Lieutenant of Lions.	Mathus Dimoneus, merchant.	This merchant first liued a vicious and detestable life, full of much corruption and filthinesse. He was also a secret enemie, and a farther out of good men, when and where they came together. Whoe being called notwithstanding by the grace of God, to the knowledge and favour of his word, shortly after was taken by the Lieutenant and Quatermaister the Official, in his own house at Lions, and so after a little examination was sent to prison.	20		
Primacius Official.	At Lions.	Being examined by the Inquisitor, and the officials, he refused to yield any answer to them, knowing no authority they had upon him, but only to the Lieutenant.	30	Nicolas Naylor.	
Butcherie, Official.	Orus, Inquisitor.	His answers were, that he beleuech all that the holy universal Church of Christ did truly beleue, and all the articles of the Creed. To the article of the Church, he Church being bid to adde also Romanus, that is, the church of Rome: that he refused. Accrantes he knewe none, but Christ alone. Purgatorie he knewe none, but the crosse and passion of the Lamb, which purgeth the finnes of all the world. True confession he said, ought to be made, not to the priest once a yeere, but every day to God, and to such whom hee have offended. The eating of the flesh and blood of Christ, he tobe to be spiritual: and the Sacrament of the flesh and blood of Christ, to be eaten with the mouth, and not with the heart, and with the body, and not with the heart. And the Sacrament of the body and blood of Christ, he said, he would not be instituted of Christ, being a thing contrary to his word and will. For the head of the Church he knewe none, but only Christ: living in prison he had great conflicts with the infirmities of his own flesh, but especially with the temptation of his parents, which he would not suffer. He was the son of his mother: nevertheless, the Lord satisfied him that he endured to the end. At his burning he spake much to the people, and was heard with great attention. He suffered the sixteenth of July, anno 1553. Ex Crisp.	40	At Paris.	
		Henry, Pantal, li. 9. & Crisp. & Adrian, maketh mention also of one William Del, a frier Augustine, who suffered in much like sort the same way, and was burned at Cureur in France. The occasion of his trouble, to wit, for the rebuking of the vicious behaviour of the priests there, and of the Deane named Legouri. For the which the Deane caused him to be sent to Cureur to the prison of the Bishop. The fate of this William Del, with his answers to their articles objected, is to be read more at large in the ninth booke of Pantalion, and others.	50	An. 1553.	
		Henry, Pantal, li. 9. & Crisp. & Adrian, maketh mention also of one William Del, a frier Augustine, who suffered in much like sort the same way, and was burned at Cureur in France. The occasion of his trouble, to wit, for the rebuking of the vicious behaviour of the priests there, and of the Deane named Legouri. For the which the Deane caused him to be sent to Cureur to the prison of the Bishop. The fate of this William Del, with his answers to their articles objected, is to be read more at large in the ninth booke of Pantalion, and others.	60		
Legouri the Deane, licentis.	William Ncl, an Austriac.	Simon Laleo a spectacle-maker, coming from Geneva into France for certaine business, was laid hand by the Baptiste of Dyion. Three things were demanded of him. First, where hee dwelt. Second, what was his faith. Third, what fellows he knew of his religion. His dwelling hee said was at Geneva. His religion was such, as was then held at	70	A woman of Toulous.	
M. Simon Vigor, the Penitentiare of Eureux.	At Eureux, in France.	Simon Laleo a spectacle-maker, coming from Geneva into France for certaine business, was laid hand by the Baptiste of Dyion. Three things were demanded of him. First, where hee dwelt. Second, what was his faith. Third, what fellows he knew of his religion. His dwelling hee said was at Geneva. His religion was such, as was then held at	80	The official of the bishop of Toulous.	
	Simon Laleo.	Simon Laleo a spectacle-maker, coming from Geneva into France for certaine business, was laid hand by the Baptiste of Dyion. Three things were demanded of him. First, where hee dwelt. Second, what was his faith. Third, what fellows he knew of his religion. His dwelling hee said was at Geneva. His religion was such, as was then held at		Peter Serre.	
The bayliffe or steward of the cite Dyion.		Simon Laleo a spectacle-maker, coming from Geneva into France for certaine business, was laid hand by the Baptiste of Dyion. Three things were demanded of him. First, where hee dwelt. Second, what was his faith. Third, what fellows he knew of his religion. His dwelling hee said was at Geneva. His religion was such, as was then held at		About Toulous.	
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Persecutors.	Martyrs.	The causes.
		to be degraded, and committed to the secular Judge.
		The Judge inquiring of what occupation hee was, he said, that of late he was a shoemaker. Whereby the Judge understanding that he had been of some other faculty before, required what it was. He said, that he had been of another faculty before, but he was ashamed to utter it, so to remember it, being the worst and blackest sentence of all order in the whole world.
		The Judge and the people supposing that he had been some these of cutpurse, inquired to know what it was; but he said, shame and sorrow stopped his mouth, and would not declare it. At last though their importunate clamour, he was constrained to declare the truth, and to say that he had been a priest. The Judge thereupon was so moved, that he condemned him, first intromping him in his condemnation, to aske the king forgiveness, then judged him to have his tongue cut out, and so to be burned. From this sentence he appealed to the parliament of Toulouse: not for that he thought thereby to save his life, but because he was unwilling to aske the king forgiveness, whom he had never offended. Also because he was judged to have his tongue cut off, whereunto he would praise his God, notwithstanding by the sentence of that parliament, he was likewise condemned to be burnt, only he was pardoned for askeing forgiveness of the king, and the cutting off of his tongue, so that he would say nothing against their religion.
		As he went to burning, he passed by the Colledge of Saint Martial, where he was bid to hono: the picture of the Virgin standing at the gate. Wherby because he refused, the Judge commanded his tongue to be cut off, and so being put to the fire, he stood in quiet looking up to heaven all the time of his burning, as though he had felt nothing, bringing such admiration to the people, that one of the parliament said, that way was not to be lost, to bring the Luthera-ns to the fire, for that would do more hurt then good. Ex Ioan. Crisp.
Struen King,	Struen King,	After he had been at Stranburgh a while, returned againe into his countrey, dwelling in a towne bearing the name of Saint George, not far from Chauxfons, where he served in the place of a notarie, and had under him a clerke named Peter Denoeche, who also had been at Geneva, and was then zealous in understanding the ignorant, and rebuking blasphemous.
Peter Denoeche,	Petrus Denoecheus,	Anno 1552. Succeas and other offenders. These two were not long together, but they were suspected both of Lutherau sune; and so were apprehended by the gouernour of the Marches, or Sparthall, and so were carried to Chartres: where after their constant confession, upon their examination made, they were enclosed in prison, the which meant time, Struen King made many sweet songs and sonnets in the praise of the Lord, whereby to recreate his spirit in that dolefull captiuitie. At length, when after long perswasions and faire promises of the bishop and of others, they could not be reuoked from the doctrine of their confession, they were condemned, from that countermartin, they appeared to the court of Paris. But the countess there confirming their former sentence, returned them againe to Chartres, from whence they came. Where they were both executed with cruell punishment of fire. Ex but. Gallic. per Ioan. Crisp.
Priests of Burges.	Antonius Maguus, or Magnus,	Antonius Magne was sent by the king to be in prison at Lyons, about mentioned, and by other also that were in captiuitie at Paris, into Geneva to command them to their payers unto God for them. After certaine businesse there dispatched, returned againe into France, and there within three houres of his coming was betrayed and taken by certaine Priests at Burges, and there deliuered by the said Priests unto the Official. After a few

Persecutors.	Martyrs.	The causes.
		denies the kings Justices took him from the Official, and sent him to Paris, where after great rebukes and torments he suffered in the prison, and finally perishing in the profession of the truth, by their capitall sentence was aduanced to have his tongue cut out, and so was burned at Spaulbert place in Paris. Ex Ioan. Crisp.
	William Alencon book-seller.	This Alencon had much good in the Provinces of France, by carrying books. Coming to Spontpellers he was there circumcised by false brethren, detected, and laid in prison. In his faith hee was firme and constant to the end of his martyrdom, being burned the twenty of January, 1554.
	A certain therman.	There was the same time at Spontpellers a certain therman, or cloth-maker, who had been long in burrow for religion, but at length for feare and infirmities he reuolued. So when it was intreated by the Judges to make publicke recantation, and to be present also at the burning of Alencon, whom hee had the beholding of his death and constancie, it pleased God to strike into this man such boldnes, that he desired the Judges, that either he might burne with this Alencon, or else be brought againe into prison, saying that he would make no other recantation, but so. Wherefore within three daies after he was like to be condemned to the fire, and burned in the towne aforesaid. Ex Ioan. Crisp.
	Paris Panier, a Lawyer.	At Dola was beheaded a good and godly Lawyer, named Paris Panier, for constant standing to the Gospel of Christ: anno 1554. Ex Pantal.
	Peter du Val, shoemaker.	At Seluans in Delphinat, Peter du Val suffered sore and grievous rackings and torments: whereunto his body being broken, mistreated, and maimed, yet hee notwithstanding manfully abiding all their crueltie, would name and utter none. When was he had to the fire, and there consumed: anno 1554. Ex Ioan. Crisp.
	Joannes Filleolus, Carpenter.	These two blessed and constant martyrs, as they were going toward Geneva, with one of their friends and a daughter, were apprehended by Gilles le Pers, who in the way overtaking them, and most wickedly and falsely pretending great fauour to them, and to their religion, which hee as he said supposed them to be of, with these and many other faire words circumcised and allured them, to confesse what was their faith, whither they went with their daughter, and also that their tutors were at Geneva. When they had declared this, the wicked Tyrant gave a signe to his bondsmen, and so were these simple Saints of Christ intrapped, and brought to the Castle of Mincin. Being in prison they were examined of many things, whereunto they answered uprightly, according to their faith.
	John Berge-tius, another Inquisitor or counsellor.	Julianus Leuillie, point-maker.
		At Sanferre.
		Anno 1554.

Persecutors.	Martyrs.	The causes.
Stranpallan nation.		First, touching the Sacrament, they affirmed the transubstantiation of the bishop of Rome, to be against the article of the Creed, which faith that Christ is gone up to heauen, and there sitteth at the right hand of God; and therefore the bread and wine must needs remaine in their properties, bearing notwithstanding a Sacrament, or a holie signe of the bodie and blood of the Lord. For like as by bread and wine the heart of man is comforted, so the body of Christ crucified, and his blood shed, spirituallie bath the like operation in the soules of the beleueers.
		For the masse, they said it was a thing most superstitious, and idolatrous. And thus put any part of salvation therein, they said, it was utterly a robbing of the passion of Christ the forme of God, and that it was not one to be named out of a Christian mouth. Also, that they which say that Peter either was pope, or author of the said masse, are false deceiued. And as for turning bread into the bodie of Christ by the words of consecration, it was an error (they said) more of mad men, then any sad men: forasmuch as God is neither subiect to men, nor to the tounges or exorcismes of men. Purgatorie they denied to be any, save onely the blood of Christ Jesus.
		Furthermore, as they would not beare the Saints of God of their due honour, so neither the Saints themselves (said they) will be contented to rob God of his honour onely due to him.
		An touching confession, their opinion was, that the workings and causes of conscience, belong to no man, but onely to God.
		After these answers given and written, they were sent to the Spontpeller of Sanpeter, there to be disputed with. That done, the matter came to be debated among the Judges, what was to be done with them. Some would their goods to be taken by Spontpellers, and them to be banished. But Bergerius at last caused to be determined, that they should be burned, and first to be sent to the court, they appeared to the court of Paris; but the matter there was nothing amended. Where beheld the iudgement of God: At the meane time, while they were suddenly broken and, and died in a frenzy: which made many men to wonder, and especially the martyrs to be more constant.
		At last, the decree of the sentence was read against them. First, for speaking against the Sacrament: which they denied.
		Secondly, for speaking against baptisme: which also they denied.
		Thirdly, for speaking continually against the Saints: which they in like manner denied.
		After this, the officer to cause them to recant, threatened them with torments, which they sustained very extreme, the space from after dinner till three of the clocke. When all that would not turne them, he sent to them a frier Dominicus, a man captious and sophistical, to pester them in disputation. But as hee could doe no hurt unto them, so could they doe no good upon him. When the time of their execution did approach, the officer stayed and put into their hands being tied, a wooden croffe, which they took with their teeth, and flung it away: for the which, the officer commanded both their tongues to be cut off. Wherein appeared another marvellous worke of the Lord: For neuertheless that their tongues were taken from them, to the intent they should not speake, yet God gaue them utterance, their tongues being cut off, to speake at their death: saying, Wee bid mine, the flesh, the blood, and the diuell, farewell: for cuer, with whom neuer we shall haue to doe hereafter. Divers other words they spake besides, which the people did heare and note. At last when the tormenter came to sniuee them with himselfe and gunpowder: Ooe to, said the helms, salt on, salt on the cotton and sinking flesh. Finally, as the flame came burning up to their faces, they persifting constant in the fire, gaue by their liues, and finished their martyrdomes. Ex Ioan. Crisp. & Henr. Pantal. & alij.
	V Vill. Langlois, vnder Sheriff.	In the same yeere suffered at Rhon. Denys Daye, who first leaving his poppish priesthood, went to Geneva, where hee learned the art of bookbinding, and brought many fine bookes into France. After that, in the raigne of king Edward the first he came to Gerye, and there was minister, and pre-
	Dionysius Vayre.	
	At Rhon.	Anno 1554.

Persecutors.	Martyrs.	The causes.
		ched. After the death of king Edward, the time not serving him to tarry, thinking to returne againe to Geneva, he came into Spontpellers with his bookes, into a towne called Struille: Where as hee going out to his cart, a certain Laugier, with John Langlois his brother, came in and staid his bookes, and him also which had the custody of them. Denys, albeit he might haue escaped, yet hearing the keeper of his bookes to be in trouble, came, and presenting himselfe, was committed to the other house be-nered. First, after two monthes and a halfe imprisonment, he was charged to be a spy, because hee came out of England. Then from that prison hee was removed to the bishops prison, and thence to Rhon, where sentence was given that he should be burned alive, and thence led by, and let downe againe into the fire. After the sentence given, they threatened him with many terrible words, but hee would not be so much as to be the kniue of ydols. So when hee answered, that the founer part of all France, and of the Senate, was of that Religion: notwithstanding, hee would utter no mans name unto them. And as for their torments, hee said hee would not feel the burning of the fire, when they saw him so little to passe for their torments, they left that, and proceeded to his burning: and first they put a croffe in his hands, which hee would not hold. Then because hee coming by the image of the virgin Marie, would not adore the same, they cried, Cut out his tongue: and so they cast him into the fire, where hee should be seene taken by: but the flame went so high, that the hangman being not able to come neere him, cried to the people standing by, to helpe, and so did the officers with their flaes, lay upon the people, to helpe their tormenters, but neuer a man would stirre. And this was the end and martyrdom of that blessed Denys. Ex Henr. Pantal. lib. 10.
		There was a rich Merchant of Paris, who said in iell to the friers of Saint Frances: You haue a rope about your bodies, because so. Frances one should haue bene hanged, and the pope redeemed him upon this condition, that all his life after hee should weare a rope. Upon this, the Franciscan friers of Paris caused him to be hanged, but hee should be hanged: but hee to save his life, was contented to recant, and so did. The friers hearing of his recantation, commended him, saying, if hee continued so, hee should be saved, and so calling upon the officers, caused them to make him to the gallies, to hang him: while hee was yet in a good way (said they) lett hee fall againe. And so was this merchant, notwithstanding his recantation, hanged for setting against the friers. Ex Pantal. lib. 7.
		As this merchant, may also be aduoynd the brother of a Lawyer, who then hee had bene professed the truth of the Gospel, and afterward by the counsell and instigation of his brother, was removed from the same, fell in desperation, and such sorrow of mind, that hee hanged himselfe. Ex Ioan. Manlio in dictis Phil. Melanct.
	Thom. Galbergue, a con-uerter maker.	This Thomas had copied out certaine spirituall songs out of a booke in Geneva, which he brought with him to Tourney, and lent the same to one of his fellows. This booke being eloped hee was called for of the Justices, and examined of the booke; which hee said, contained nothing but that was agreeing to the Scripture, and that hee would stand by.
	At Tourney.	Then hee was had to the Castle, and after hee, being brought to the towne-houle, and there aduanced to the fire: whereunto hee went cheerfully, singing psalms. As hee was in the flame, the warden of the friers stood crying: Turne backe, Thomas, yet it is time: remember him that came at the last hour. To whom hee cried out of the flame with a loud voice, And I trust to be one of that sort: and so calling upon the name of the Lord, gaue up his spirit. Ex Crisp. lib. 4.
		Abbe also to this, one Nicolas Paul beheaded at Mount. These two should haue been placed among the Dutch Martyrs in the table before.
		Thomas Calbergue, martyr.
		St. Nicolas Paul, martyr.
		Henr. Pantal.



Persecutors.	Martyrs.	The causes.
Richard Feu rmy, martyr.	Lanuncu- lato, or vn- der-marshall, or commander of Delfhe- me.	Feurus a Goldsmith, borne at Roan, first being in England, and in London, there received the faith and knowledge of Gods word, as to his own Epistle he re- cordeth. Then hee went to Geneua, where hee remain- ed nine or tenne yeeres. From thence returning to Lions, there hee was ap- prehended, and condemned. Then hee appealed to the high court of Paris, though the motion of his friends. Where in the way as hee was led to Paris, hee was met by certaine whom he knew not, and by them ta- ken from his keepers, and so set at libertie which was anno 1554.
The lieuten- ant.	At Lyons.	After that continuing at Geneua, about the space of three yeeres, hee came upon business to the province of Delphiné, and there as hee found fault with the grace said in Latine, hee was beheaded and taken in his time in the night, by the under-marshall, or him which had the ex- amination of malefactors. The next day hee was sent to the infirmer from him to the bishop. Who rubbing their hands of him, then was hee brought to the lieutenant, who sent his advocate with a note to him in prison, to exam- ine him of his faith. The whole proceeding his examina- tion, with his answers and the friers, in his storie described, is long: the principall contents come to this effect.
His attur- ney.	anno 1554.	Inquisitor. Doeft thou beleue the Church of Rome?
His Scribe.		The martyr. No, I doe beleue the Catholike and vniuersall Church.
		Inquisitor. What Catholike Church is that?
		The congregation or communion of Christians.
		Inquisitor. What congregation is that? or of whom doth it consist?
		The martyr. It consisteth in the number of Gods elect, whom God hath chosen to be the members of his son Iesus Christ, of whom he is also the head.
		Inquisitor. Where is the congregation, or how is it knowne?
		The martyr. It is dispersed thorow the vniuersall world, in diuers regions, and is knowne by the spirituall direction, in which it is governed, that is to say, both by the word of God, and by the right institution of Christs sacra- ments.
		Inquisitor. Do you thinke the Church that is at Geneua, Lausan- na, Seruie, and in other places, to be a more true Church than the holy Church of Rome?
		The martyr. Yea verily, for these haue the notes of the true Church.
		Inquisitor. What difference then make you betwixt those Churches, and the Church of Rome?
		The martyr. Which, for the Church of Rome is governed only with traditions of men, but those are ruled only by the word of God.
		Inquisitor. Where learned you this doctrine first?
		The martyr. In England, at London.
		Inquisitor. How long haue you bene at Geneua?
		The martyr. About nine or ten yeeres.
		Inquisitor. Doeft thou not beleue the virgin Mary to bee a me- diatrix and advocate to God for sinners?
		The martyr. I beleue as in the word of God is testified, Iesus Christ to be the only mediator & advocate for all sinners. Albeit, the virgin Mary bee a blessed woman, yet the office of an Advocate belongeth not vnto her.
		Inquisitor.

Persecutors.	Martyrs.	The causes.
		The Saints that be in Paradise, haue they no power to pray for vs?
		The martyr. No, but I iudge them to be blessed, and to be content- ed with that grace and glory which they haue, that is, that they be counted the members of the Soune of God.
		Inquisitor. And what then iudge you of them which follow the re- ligion of the Church of Rome, thinke you them to bee Christians?
		The martyr. No, for that Church is not governed with the Spirit of God, but rather fighteth against the same.
		Inquisitor. Doe you then esteeme all them which separate them- selves from the Church of Rome to be Christians?
		The martyr. I haue not to answer for others, but onely for my selfe: Every man (saith Saint Paul) shall beare his owne burden.
		And thus the advocate, when hee had asked him the- se things, put his hand to that hee had said, and had ob- tained the same, departed to dinner.
		At the next examination was brought vnto him a Franciscan frier, who first entering with him touching the words that hee spake in his Anie, asked him why that grace might not bee said in Latine? Because (saith hee) by the word of God, Christians are commanded to pray with heart and with spirit, and with that tongue which is most vnderstood, and feruently both to the edification of the hearers. When the frier bringing forth his Benedicite, Agi- mus tibi gratias, &c. Laus Deo, pax vobis, requies defin- dis, &c. began thus to reason.
		The frier. God vnderstandeth all tongues: and the Church of Rome hath prescribed this forme of praying, receiuing the same from the ancient Church and the fathers, which used them to pray in Latine. And if any tongue be to be obscured in prayer, one more then another, why is it not as good to pray in the Latine tongue, as to pray in the frenche?
		The martyr. My meaning is not to exclude any kind of language from prayer, whether it bee in the Latine, Chynke, he- browe, or any other, so that the same be vnderstood, and im- proue the hearers.
		The frier. When Christ entered the citie of Hierusalem, the people cried, lauding him with Olianna filio Dauid, and yet vnderstood they not what they said, as Hierome testifi- eth.
		The martyr. It may be, that Hierome so testifieth, how they vnder- stood not the prophetical meaning, or the accomplishment of these words upon Christs coming: but that they vnder- stood the phrase of that speech or language which they spoke, speaking in their owne language, Hierom doth not deny.
		When the frier declaring that hee was no fit person to expound the Scriptures, being in the Latine tongue, inferred the authorities of Councils and Doctors, and testimonies of men, which him with many things, as with a little more then charging of the Virgin Mary, and of the Saints, also with rebellion against princes and kings, came at last to the matter of the Sacrament, and deman- ded thus.
		Inquisitor. Doeft thou beleue the holy Ghost which the priest doth consecrate at the Masse, or no?
		The martyr. I beleue neither the holl nor any such consecration.
		Inquisitor. Why? doeft thou not beleue the holy Sacrament of the altar, ordained of Christ Iesus himselfe?
		The martyr. Touching the Sacrament of the Lords Supper, I beleue, that whensoever we use the same, according to the prescription of Saint Paul, we are refreshed spiri- tually with the bodie and blood of our Lord Iesus Christ, who is the true spirituall meate and drinke of our soules.
		The frier. The frier then entered the words of Saint Iohnes Gospell, saying: My flesh is meate indeed, &c. And said, that the doctors of the Church had decided that matter already, and had appoynted the masse to bee an holie memorie of the death and passion of our Lord Iesus Christ.

Persecutors.	Martyrs.	The causes.
		The Church of Rome, is not the Church of Christ.
		Gal. 4.
		Dislike in a strange tongue.
		40
		50
		60
		70
		80
		The latera- ment. Iohn 6.

Persecutors.	Martyrs.	The causes.
		The Sacrament of the Supper, I beleue to be obtained of the Lord, for a memoriall of his death, and for a stir- ring vp of our thoughts vnto him. In which Sa- crament we haue nothing to offer vp to him, but doe receiue with all thanksgiving the benefits offered of God to vs most abundantly, in Christ Iesus his Sonne.
		And thus the Advocate with the frier, bidding the priest to taste the words that hee had spoken, departed. After eight daies, being accompanied with the said Franciscan, and other friers moe of the Dominicans, sent for the said Richard Feurus againe to his house, and thus began to enquire.
		Inquisitor. Doeft thou beleue any purgatorie?
		The martyr. I beleue that Christ with his precious blood hath made an end of all purgatorie, and purgation of our sinnés.
		Inquisitor. And doeft thou thinke then there is no place after this life where soules of men departed remaine so long till they haue made satisfaction for their sinnes?
		The martyr. But I acknowledge one satisfaction once made for the sinnes of all men, by the blood and sacrifice of Iesus Christ our Lord, which is the propitiation and purgation for the sinne of the whole world.
		The frier. In the rith, chap. of Spartzew, Christ speaketh by way of a parable of similitude, of a certaine cecillie runnt, who because hee would not forsake his fellowes, was cast into prison, and fastid that he had not come out from thence before hee had paid the vtmost farthing. As the which similitude is signified vnto vs, a certaine middle place, which is left; satisfaction to be made after this life, for sinnes.
		The martyr. First, the satisfaction for our sinnes by the death of Christ, is plaine and euidēt in the Scriptures: as in these places: Come to mee all you that labour, and bee burdened, and I will refresh you, Matth. 11. I am the doore, he that entereth by me, shall be saved, Iohn 10. I am the way, veritie, and life, Iohn 13. Blessed bee they that die in the Lord, for they rest from their labours, Apoc. 13. Also to the thiefe which hanged with the Lord, it was said: This day thou shalt be with me in paradise, &c. Secondly as touching this similitude, it hath no other demon- stration, but to admonish vs of our dutie in following charitie, and forsaking one another, which vnto vs doe, there is no merite to bee looked for at the hands of God.
		The frier. If this bee true that you say, then it should follow that there is neither purgatorie, nor any limbus, which were a gainst our Christian faith and our Creed, which saith: He de- scended into hell, &c.
		The deputie. Doeft thou beleue there is a Limbus?
		The martyr. Neither doe I beleue to be any such place, neither doth the Scripture thereof maketh any mention.
		The frier. Where were these fathers then before the death of Christ?
		The martyr. In life: I say eternall, which they looked for, being pro- mited before to Adam, Abayham, and the Patriarches, in the fide to come.
		The deputie. When the deputie, which (saith hee) doeft thou beleue that the pope hath any power?
		The martyr. Yea verily.
		The deputie. Doeft thou beleue that the pope, as the vicar of Iesus Christ, can here bind and loose?
		The martyr. That I doe not beleue.
		The deputie. How then doeft thou vnderstand the power of the pope?
		The martyr. I vnderstand the power of the pope for, as Saint Paul declareth, 1. Thee. saying: That because the world re- fused to receiue the loue of the truth, vnto saluation, therefore God hath giuen to Satan, and to his ministers power of of- fusions and errors, that men should beleue lies, and set vp to themselves pastors and teachers, such as they de- serue.

Persecutors.	Martyrs.	The causes.
		Christ came to S. Peter to bind and loose, whose sacred power and vicar of Christ is the pope, for the govern- ment of the Church, that it might haue one head in the world, as it hath in heauen. And though the papists doe not line according to the word which they preach yet their doctrine is not therefore to be refused, as Christ teach- eth, Matth. 23.
		The martyr. If the pope and his adherents would preach the word purely and sincerely, admitting no other inventions of their owne, nor obtruding lawes of their owne devising, I would then iudice their doctrine, howeuer their life were to the contrary: according as Christ himselfe saith of the scribes and Pharisees, admonishing vnto: Follow their doctrine, and not their liues, Matth. 23. But there is great difference, whether they that take the gouernance of the Church, doe sit in Apostles chaire, which is the seat of truth, as esse doe sit in the chaire of abomination, spoken of by Daniel, and also by Saint Paul, where hee saith: That the man of perdition shall sit in the temple of God, vaunting himselfe insolently aboute all that is called God, 2. Thee. 2.
		And as touching the keyes of binding and loosing, giuen to Peter, Christ therein alludeth to Iohier, and o- ther Apostles, the office of preaching the word of the Gos- pell, which they did also well observe, in preaching no nothing else but onely the word, in the which word is all the power contained of binding and loosing. Neither is it to be granted, the Church to haue thus heauen, one in heauen, another in earth. The heaue whereof is but one, which is Iesus Christ, whom the father hath appoynted to be head alone, both in heauen and earth, as Saint Paul in many places of his Epistles teacheth, Eph. 1. 1. Colos. 1. 18.
		The frier. You haue no vnderstanding how to expound the Scriptures. But the old Doctors haue expounded the Scriptures and holie Counells, whose iudgements are to be followed. But what say you to auncient con- fession?
		The martyr. I knowe no other confession, but that which is to be made to God, and reconciliation towards our neigh- bours, which Christ and his Apostles haue commended to vs.
		The frier. Haue you not read in the Gospell, how Christ doth bid vs to confesse to the priest? where hee commended the Apepr being made whole, to shew himselfe to the priest?
		The martyr. The true Church of the Lord Iesus Christ neuer ob- serued this strange kind of confession, to carrie our sinnes to the priests care. And though the Church of Rome haue invented this manner of confessing, it followeth not there- by, that it is to be received. And as touching the Apepr, whom the Lord sent to the priest, hee was not sent there fore to whippie his sinnes in the priests care, but onely for a testimonie of his healtie received, according to the law.
		Of the other confession which is to be made to God, we haue both the examples and testimonies of the Pro- phet Dauid full in the Psalmes, 32. 5. 1. 106. where hee saith: That hee confessed his sinnes vnto the Lord, and receiued for- giuenesse of the same.
		The frier. After this, the frier proceeding farther to make com- parison betwixt the Church of Rome, and the Church of Geneua, would proue that the pope hath power to set lawes in the Church, without any expresse word of God. For so it is written (saith hee) That there were many other things besides, which are not written in this booke, Iohn 21. Also, where Christ promitteth to his disciples, to send vnto them the holie Choll, which should induce them into all truth. Moreover, such be- crees and ordinances which are in the Church, were de- cided (saith hee) and appoynted by the Doctors of the Church, and by all the counells, directed (no doubt) by the holie Choll. Farther more hee inferred, that the Church also of Geneua, had their ordinances and constitutions made without any word of God. And for example, hee brought forth the order of the Psalmes, and serue pub- licly observed and appoynted upon Wednesday in the Church of Geneua, as though that day were holier then another.
		The martyr. To this the martyr answered againe, declaring, that the ordinance of those publicke prayers and Psalmes vpon Wednesday, in the Church of Geneua, was not to bind conscience, or for any superstitious observation,



**Persecutors.** Martyrs. The causes. Obsequies. For an efficacie, which bind the conscience, it could not be altered at their abjuration: but only for an order of communion for publick resort to hear the word of God, according as ancient kings and temporal magistrates have used in old time to doe, in congregating the people together, not to put any business in the way, as to bind by conscience to any abjuration (as the pope teacheth his laikes), but only for orders sake, serving unto communion.

And as touching that any thing should be left for heretics and schismatics to be decided, without the efficacie word of God, this is not so, for that all things are expected and preferred by the law, whatsoever is necessary either for government of the Church, or for the salvation of men, so that there is no need for doctors of the Church or counsellors, to decide any thing more than is decided already.

Paul saith, That he durst venter nothing, but that the Lord had wrought by him Rom. 1. 8. John speaking of the doctrine of Christ Jesus, which vs. to receive no man, unless he bring with him the same doctrine: 2. John. 9. Paul warneth the Galatians to beleieve an Angell from heaven, bringing another doctrine, in that which they had already received: Gal. 2. Christ calling himselfe the good shepheard, noteth them to bee his sheepe which hear his voice, and not the voice of others: John 10. And saint Peter admonishing the pastors of the Church, saith, I charge you to teach only the word of God, without any seeking of lordship or dominion over the flocke. From the which moderation, how farre the foume of the popes Church hath differd, the tyrannie which they use doth well declare.

#### The frier.

In the old Church, priests and ministers of the Church were wont to ascribe together, for deciding of such things as pertained to the government and direction of the Church, whereas in Geneva no such thing is used, as I can perceive by this your obire Testament here in my hands, that you the better may understand what was then the true use and manner of the Church.

#### The martyr.

What was the true order and manner that the Apostles did institute in the Church of Christ, I would gladly heare, and also would desire you to consider the same, and when you have well considered it, yet shall you find the institution and regimen of the Church at Geneva not to be without the publicke council and judgement of the magistrats, elders, and ministers of that Church, with such care and diligence as Paul and Solas tooke, in ordering the Church of Thessalonica, 1. Thess. 5. wherein nothing was done without the approbation of Gods word, as appeareth Act. 17. As likewise also in establishing the Church of Antioch, when the Apostles were together in council for the same, there was no other law nor doctrine followed, but only the word of God, as may appeare by the words of the council: Quod tenemus Deum, iugum imponere, &c. And albeit the ministers of the Church of Rome, and the pope were not called to the institution of the forsaid Church of Geneva: yet it followeth not therefore, that there was no lawfull order observed, either in establishing that Church, or any other.

#### The frier.

Was there first baptised in the Church of the pope, were ye not?

#### The martyr.

I grant I was, but yet that nothing hindereth the grace of God, but hee may renouate and call to further knowledge whom he pleaseth.

#### A counsellor.

I would wish you not to stick to your owne traditione and opinion. Vse the Churches in Germany, how they differ one from another. So that if you should not submit your judgement to the authority of the generall councils, every day you should have a new Christianitie.

#### The martyr.

To misse above wisdom I doe not sticke nor ever will, but only to that wisdom which is in Christ Jesus, although the world doth account it foolishness. And where we see, that the Churches of Germany differ among themselves one from another, that is not so, for they accord in one agreement altogether, touching the foundation and principall grounds of Christian faith. Neither to there any such feare, that every day should rise up a new Christianitie, unless the Church be ballasted with authority, as we persceivd. For so the reade in the Prophet David, Psalm. 2. and in other places of scripture meete that the Councils of the nations and people shall be overthrowne and subverted of the Lord, &c. Wherefore the best is, that we follow the

**Persecutors.** Martyrs. The causes. council of God and his word, and preserve the authority thereof before all other councils and judgements of men: And thus doing, I for my part had rather die, and settle my selfe in this little Christianitie, be it never so small, then in that populous Papalitie, be it never so great in multitude.

And thus was this goodlie Frensch commanded a gaine by the deputies, to the bishops prison, and from thence shortly after remooved to Lyons, not by the open and beaten way, but by secret and private tournelles, lest perhaps he should be taken from them againe, as he was before.

After he was come to Lyons, he was brought before Agnatus the Judge, and a doctor of Soissons called Fumolus, who questioned both him touching sundrie articles of religion. But in candelion, when they saw that his arguments could convert him, nor could they silence him, nor with threatening terror strike him, either to betray the truth which he knew, or to betray them

The martyrdom of Richard Frensch.



whom hee knewe not, which tooke him away before from his keepers, they proceeded at last to the sentence, condemning him first to have his tongue cut out, and then to be burned. All which he executed willingly and quietly for righteousness sake, thus finishing his martyrdom. Jul. 7. an. 1554. Ex Crisp. Pant. & alij.

The cause and occasion why this Nicolas came in trouble, was for that hee going from Lausanne (where hee abode for his conscience) to fetch his sister and her husband, and certaine other of his friends, as hee went from Neuchâton, he was taken by a certain Crosse in the way, where a certain monk, which was an inquisitor, overtooke him, and thereby suspected him. He was guided by the same monk, craftily disguising his religion, to a lodging in Cyp: where the Justice of the place committing him, incontinent tooke him. Nicolas seeing how he was by the monks his conduct betrayed: & false traitor

(said hee) hath thou thus betrayed me? When after examination, he was condemned being carried to the place of martyrdom by the way he was promised, that if he would kneele downe and heare a masse, he should be let goe as a passenger. But Nicolas armed with patience, said, he would rather die then commit such an act. Where calling upon the name of the Lord, with his death patiently. Ex Crisp. Lib. 6.

Nicolas du Chef.

An Inquisitor monk.

At Gry by Bezanon.

An. 1554.

Nicolas du Chef.

At Gry by Bezanon.

An. 1554.

**Persecutors.** Martyrs. The causes. For the religion and Gospel of Christ, this John was apprehended by these persecutors here specified, and led bound to Blois: where hee was examined by the counsellors, of diverse points as whether he had spoken at any time against God, against the Church, and the saints and the like. He answered, no. Item, whether at any time he had called the maie abominable: which hee answered, that hee finding no made in all the scripture, was commanded by saint Paul, That if an Angell from heaven would bring any other Gospel beside that which was already received, hee should be accursed. After his condemnation, they would have him to be confined, and presented to him a crosse to kisse. But hee had the fiers with their crosse depart. That was not the crosse (said hee) that I must kisse. Entering into the cart before the multitude, hee gave thanks to God that he was not there for murder, theft, or blasphemie, but onlie for the quarrell of our Saviour. Being tied to the post, hee sang the 25. Psalm. Where hee was young, his countenance was exceeding cheerefull and amiable, his eyes looking up to heaven. At the happy journey, and hee (seeing the place where he should suffer) and the faire place that is prepared for me. When the fire was kindled about him, & hee cried, bee, give thy hand to thy servant: I recommend my soule unto thee, and so in cheerfulnes yielded up his spirit. Nicolas patient and loving Christians, who followed the people, that of long time before, nothing did seeme to them so admirable. Ex Gallic. hist. per Crisp. lib. 6.

John Bertrand martyr.

The seniors or lords of Esmay and of Ciguenes, dwelling by the towne of Machevoir.

Denys Barbes, counsellor of Blois.

Anno 1556.

At Blois.

Anno 1556.

At Blois.

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**Persecutors.** Martyrs. The causes. Peter Rouffesau, coming from Geneva to his country, partly to communicate with certain of his acquaintance in the word of God, partly for other certaine affaires, because hee required his inheritance of his brother in law, was by him betrayed. When being constant in his confession, which hee offered up, hee was put to the racke three times, which hee suffered constantly with great torment. Afterward hee had his tongue cut off, and a ball of yron put in his mouth. Hee was drawne upon a hurdle, all broken and maimed, to the fire, where hee was lifted up into the aire, and let downe three times: And when hee was thus buried, the ball fell from his mouth, and hee with a loud voice called on the name of God, saying, Jesus Christ assist me. And so this blessed martyr gave up his life to God. Ex Joan. Crisp.

After that Arnould prisoner was taken and examined of the Justice, and so was laid in prison, John de Cayes relating to the same towne of Bourdeaux, and hearing of him, and being admonished moreover, that if hee went to him, hee should be apprehended of heresse, notwithstanding went to comfort him, and so was also imprisoned. After many examinations, sentence was given upon them to be burned. When the time came of their martyrdom, they were drawne thorow the street upon an hurdle, to the place accompanied with a number of billes, and gunners, and trumpeters. Whereupon, albeit there was no such

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**Persecutors.** Martyrs. The causes. cause, (they being two simple poore men) yet the magistrats commanded (upon what occasion I knowe not) all the gates of the citie to be shut, and guarded with halberds. When the blessed martyrs were brought and bound to the post, which was before the Balace, they much rejoycing that they were made worthy to suffer for Christ, made confession of their faith, and many earnest exhortations unto the people. But to stop the hearing of these saynts, the trumpeters were commanded to sound, which during all the time of their suffering, never ceased. The hangman preparing himselfe first to strangle Cayes, chanced to fall downe from the top of the post to the pavement, and brake his head in such sort, as the blood fell out in great quantitie. Notwithstanding, hee recovering himselfe went to sponge, and him hee strangled, who patiently endured by his life. Cayes, which was the stronger of them both, being set on fire before the hangman came, suffered the extremity of the fire with great paines, but greater patience: for as his legges were almost quite burnt, yet he endured, crying: O my father, and so gave up his life.

And further, to note the love of God that followed, when these two mild and martyred saynts were almost dead, hee should be accursed. After his condemnation, they would have him to be confined, and presented to him a crosse to kisse. But hee had the fiers with their crosse depart. That was not the crosse (said hee) that I must kisse. Entering into the cart before the multitude, hee gave thanks to God that he was not there for murder, theft, or blasphemie, but onlie for the quarrell of our Saviour. Being tied to the post, hee sang the 25. Psalm. Where hee was young, his countenance was exceeding cheerefull and amiable, his eyes looking up to heaven. At the happy journey, and hee (seeing the place where he should suffer) and the faire place that is prepared for me. When the fire was kindled about him, & hee cried, bee, give thy hand to thy servant: I recommend my soule unto thee, and so in cheerfulnes yielded up his spirit. Nicolas patient and loving Christians, who followed the people, that of long time before, nothing did seeme to them so admirable. Ex Gallic. hist. per Crisp. lib. 6.

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Anno 1556.

At Blois.

Anno 1556.

At Blois.

Anno 1556.

At Blois.

Anno 1556.

At Blois.

**Persecutors.** Martyrs. The causes. cause, (they being two simple poore men) yet the magistrats commanded (upon what occasion I knowe not) all the gates of the citie to be shut, and guarded with halberds. When the blessed martyrs were brought and bound to the post, which was before the Balace, they much rejoycing that they were made worthy to suffer for Christ, made confession of their faith, and many earnest exhortations unto the people. But to stop the hearing of these saynts, the trumpeters were commanded to sound, which during all the time of their suffering, never ceased. The hangman preparing himselfe first to strangle Cayes, chanced to fall downe from the top of the post to the pavement, and brake his head in such sort, as the blood fell out in great quantitie. Notwithstanding, hee recovering himselfe went to sponge, and him hee strangled, who patiently endured by his life. Cayes, which was the stronger of them both, being set on fire before the hangman came, suffered the extremity of the fire with great paines, but greater patience: for as his legges were almost quite burnt, yet he endured, crying: O my father, and so gave up his life.

John Bertrand martyr.

The seniors or lords of Esmay and of Ciguenes, dwelling by the towne of Machevoir.

Denys Barbes, counsellor of Blois.

Anno 1556.

At Blois.

Anno 1556.

At Blois.

Anno 1556.

At Blois.

Anno 1556.

At Blois.

Anno 1556.

At Blois.

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At Blois.

Anno 1556.

At Blois.

Anno 1556.

At Blois.

Anno 1556.











lium secretum:  
no more doth  
th: confession  
of the Almains

2.5 Success.



The report of  
none flying  
about the Sea.







[illegible]

To the catalogue of French martyrs above rehear:

Touching the  
Story of Herin-  
doli,  
see infra.

ferred the same to a more convenient roome, after the table here following next of the Spanissh and Italian martyrs. Where better opportunitie shall be given, to prosecute more at full that tragically persecution, the Lord so permitting.

A Table of such Martyrs as for the cause of Religion,  
suffered in Spaine.

### The Spanish Martyrs.

[illegible]



Persecutors. Martyrs. The causes.

self more considerably. But this promise was shortly broken, as you shall hereafter see. And when the Emperor, being informed of this, and seeing that the Emperor, who had been so kind to him, had now become his persecutor, he was much afflicted. He then wrote to the Emperor, and desired that he might be permitted to go to his country, and to live in peace. But the Emperor, who was now become more cruel, refused his request, and ordered that he should be kept in prison. He then wrote to the Emperor again, and desired that he might be permitted to go to his country, and to live in peace. But the Emperor, who was now become more cruel, refused his request, and ordered that he should be kept in prison.

Persecutors. Martyrs. The causes.

was damned in hell, and that none should pray for him; and that all were heretics, who were not of his religion. And when the Emperor, who was now become more cruel, refused his request, and ordered that he should be kept in prison. He then wrote to the Emperor again, and desired that he might be permitted to go to his country, and to live in peace. But the Emperor, who was now become more cruel, refused his request, and ordered that he should be kept in prison.

The inquisition of Spaine, which is the most cruel and execrable in the world, was first begun by King Ferdinand and Queen Isabella, who were the first to persecute the Jews, and then the Christians, who were converted to Christianity. The inquisition was then continued by King Philip II, who was the most cruel and execrable of all the Spanish monarchs. He was the first to persecute the Protestants, and then the Catholics, who were not of his religion. The inquisition was then continued by King Philip III, who was the most cruel and execrable of all the Spanish monarchs. He was the first to persecute the Protestants, and then the Catholics, who were not of his religion.

Persecutors. Martyrs. The causes.

The cruel and execrable Inquisition of Spaine, first begun by King Ferdinand and Queen Isabella, who were the first to persecute the Jews, and then the Christians, who were converted to Christianity. The inquisition was then continued by King Philip II, who was the most cruel and execrable of all the Spanish monarchs. He was the first to persecute the Protestants, and then the Catholics, who were not of his religion. The inquisition was then continued by King Philip III, who was the most cruel and execrable of all the Spanish monarchs. He was the first to persecute the Protestants, and then the Catholics, who were not of his religion.

Persecutors. Martyrs. The causes.

Since the royal and peaceable rights of this our Sovereign Majesty, the King and Queen of Spain, have been so much violated, and the faith of our subjects so much shaken, we have thought fit to send you, our dear children, to the Inquisition, to see that the faith of our subjects be not shaken, and that the royal and peaceable rights of this our Sovereign Majesty be not violated. We have thought fit to send you, our dear children, to the Inquisition, to see that the faith of our subjects be not shaken, and that the royal and peaceable rights of this our Sovereign Majesty be not violated.

The Emperor's letter to the Emperor.

The Emperor's letter to the Emperor.

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Persecutors. Martyrs. The causes.

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The Emperor's letter to the Emperor.



Persecutors.	Martyrs.	The causes.	Persecutors.	Martyrs.	The causes.	Persecutors.	Martyrs.	The causes.
Don Louis de Rosas, commander in chief of the Inquisition.	10 Don Louis de Rosas, sonne and heire of the Marques de Poza.	10 He held, either with, or against the church of Rome. This good mother while she lived, was a worthy maintainer of Christi's Gospel, with great integrity of life; and retained divers assemblies of the faith in her house, for the preaching of the word of God. In fine, her corps and image also being brought before the Inquisition, was condemned likewise (as the mother with her seven children in the booke of spades) to be burned for a Lutheran heretic, and all her goods to be seized to the behoove of the Inquisition's officers; and also her house utterly to be razed and cast down to the ground: and for a memoriall of the same, a marble stone was appointed there to be set up in the house, whereby the late cause of her burning should be signified.	Don Louis de Rosas, commander in chief of the Inquisition.	11 Dame Anne Henriques.	11 After whom in the place, followed Dame Anne Henriques, daughter of the Marques Alcantara, and mother to the forenamed Marques de Poza, and sister to the Lord Albuquerque, who was declared an heretic, and condemned to be burned, and his goods to be confiscated.	Don Louis de Rosas, sonne and heire of the Marques de Poza.	21 A Jew.	21 With these also was burned a Portugall, named Goncalves, a Cleric of Lisbon, which was borne a Jew, afterwards baptised, and then returned againe to his Judaisme: who for more shame to the other, was put alive in the same late and number, as the three others were burned with Christ, and was also with them condemned to be burned, and his goods seized.
The Inquisition of Spain.	12 Christopher Dell.	12 Christopher Dell, Citizen of Samarra, was the first who after he was declared an heretic, was judged to be burned, and his goods to be seized.	The Inquisition of Spain.	13 Christopher de Padilla.	13 The same sentence was also given to Christopher de Padilla, Citizen of Samarra.	The Inquisition of Spain.	22 Dame Jane de Silua.	22 After these, was called Dame Jane de Silua, wife to John de Alvaro, brother to Donotour Acacalla, to whom it was imposed to leave a mantle all her life, for penance, in token of her trespass, and all her goods confiscated.
The archbishop of Seville.	14 Antonio de Buezuello.	14 The same sentence was also given to Antonio de Buezuello, dwelling in Buzuello, called from her standing: who receiving the like sentence, was condemned to be burned, and all her goods confiscated.	The archbishop of Seville.	15 Katharine Roman.	15 Then followed Katharine Roman, dwelling in Buzuello, called from her standing: who receiving the like sentence, was condemned to be burned, and all her goods confiscated.	The archbishop of Seville.	23 Leonore de Lizarco.	23 In like manner was called for, Leonore de Lizarco, wife of the forenamed Antonio Buezuello, Schollar of Divinity.
The bishop of Valencia.	16 Francis Erera.	16 The same sentence was also given to Francis Erera, borne in Buzuello, who was condemned to be burned, and all her goods confiscated.	The bishop of Valencia.	17 Katharine Ortega.	17 After her succeeded in the next sentence of Martyrdom, Katharine Ortega, daughter of Hernando de Ayala, wife of the Count of Castille, pronounced with the other to be an heretic, and for so much as she was reckoned to be a Schismaticke to the rest, she was judged to be burned, and her goods confiscated.	The bishop of Valencia.	24 Marina de Salceda.	24 Then, Marina de Salceda, wife of Cisneros de Aragon.
The bishop of Orense.	18 Isabel Strada.	18 In the 18. and 19. place stood Isabel de Strada, and Jane Valerques, both dwelling in Buzuello: which likewise were condemned to be burned, and all their goods confiscated.	The bishop of Orense.	19 Jane Valerques.	19 A certaine woman of white yong, or Smith, for intertaining assemblies in her house, for two or three times, received also with them the like sentence, to lose both life and goods for the Gospel's sake.	The bishop of Orense.	25 Daniel Quadra.	25 Then, Daniel Quadra, borne at Buzuello: Altho' these three priors were pronounced heretics, and condemned to lose penance in perpetual prison, with their mantles and confiscation of all their goods.
	20 A Smith.	20 A certaine woman of white yong, or Smith, for intertaining assemblies in her house, for two or three times, received also with them the like sentence, to lose both life and goods for the Gospel's sake.					26 Dame Mary de Royas.	26 Dame Mary de Royas, sister of the Marques of Alcantara, because she was in a cloister, and was come of a good house, was therefore judged to leave her mantle to the towne-house, and all her goods confiscated.
							27 Antony Dominicke.	27 Antony Dominicke de Buzuello, being then brought alive, was judged and condemned to three years penance in prison, for his heretic, clothed with the mantle of yellow, and all his goods confiscated.
							28 Antony Bafor, an Englishman.	28 Last of all was pronounced Antony Bafor, who for that he was an Englishman, he was judged to leave his mantle of yellow to the towne-house in penance for his crime, and discontent was thrust into a cloister for one year, to the intent he might there be instructed in the Catholike observances of the church of Rome, as then he called.
								After these sentences being thus pronounced, they which were condemned to be burned, with the coffin of the dead Labe, and her picture upon the same, were committed to the secular Magistrate, and their executors, which were commanded to see their execution. When there they all incontinent taker, and every one set upon an affe, their faces turned backward, and led with a great carrion of armed souldiers, unto the place of punishment, which was without the gate of the towne, called Del Campo.
								When they were come to the place, there were 14. stakes set up of equal distance one from another, which unto every one severally being suffered according to the fashion of Spain, they were all first strangled, and then burned and turned to ashes, save onely Antony Buezuello. Who for so much as he had both within and without the prison, vehemently defied the popes spirituality, therefore he was burned alive, and his mouth stopped from speaking. And thus these faithful Christians, for the heretic and pure word of God, were led to death, as there to the shame: who not only most christianly did comfort one another, but also did so exhort all them there present, that all men marvelled greatly.



## K. Hen. S.

\* The Italian Martyrs.

Sanin was  
game in:

and after thus succeeded Julius the first, which ought to be letters and commandment, that Fannius should be executed. Whereof, when one of the magistrates officers brought him word the next day, he reioyced thereat, and gaue the messengers thanks, and began to prepare long sermon to them that were about him, of the felicity and benefit of the life to come. Then the messenger exhorted him, that in case he would change his opinion, he should leaue both his life, and entoy that to come. He other asked him in what case he should leaue his life, his children and his wife, or what say should they be at his leaving them? wherefore he desired him to haue re-

the people of true Confession  
flow, of Purgatorie, and  
of Pardons. Further  
more, the next day he  
treated of true faith, and  
good works, how far  
they are necessary to salu  
tion; promising moreover the next day to speake of  
riches, and to paint him out in his colours. Altho the  
houre came that he should beginne his sermon, the magis  
trate of the city commaund him to come downe from  
the market place, and helld him backe from the

Antelope  
not alone  
detected.











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[illegible]

**T**hen that worde of the beginning of this people, say, that about two hundred yeres ago, they came out of the north of Piedmont, to inhabit in Idouince, in cert aine billies, and stroked by toares, and other desert places: wherein they bled with labour and diligence, that they had abundance of corne, wine, oyles, honey, almonds, with other fruits and commodities of the earth, and much cattell. Before they came thither, Sperrind was a barren desert and not inhabited. But these good peo-

The lamentable story of Wendell.

that all thofe fo put to death, fhould be quartered, and fo to be  
 20 concuied in the carts to the hiehmoff part of Calabria, where  
 they fhall be hanged vpon poles in the high wayes, and other  
 places, vnto the confines of that country. Vntill the  
 popes hofte fhall be victor of Naples fhall giue in  
 commendment to the Lord Marquisse of Buccianus, gouer-  
 nor of the faid prouince, to flay his hand, and goe no further,  
 will proceed with the racke and torture, examining all other,  
 and fo increafe the number in fuchfort, that he will me diuipch  
 them all.

This day it is alfo determined that an hundred of the more  
 ancient and wifemen, fhould appeare to be examined & racked, and  
 30 after to be put to death, that the mixture may beperfected, for  
 many men, to many women. And thus haue you that I can fay  
 of this iuftice. Now is it about two of the clocke in the af-  
 ternoone : Shortly we fhall heare that fome of them fhall when  
 they went to execution, haue bin fo faine, that they foftly  
 40 and gently fell not down vpon the crucifix, nor be confited to  
 the prick, and they fhall be burned alive.

The heretikes that be apprehended and condemned, are to  
 the number of 1600. but as yet no more but thefe forefaid 88,  
 are already executed. This people haue their originall of the  
 valley named Angreonia, neere the city of Naples, which  
 40 called the kingdom of Naples, there are  
 other places of the fame people, of whom whether they lue  
 well or no, as yet we know not: for they are but fimple people,  
 ignorant, without learning, wood-gatherers, and husbandmen:  
 but as I heare, much deuout and religious, giuing themfelves  
 to die for religious fake. From Rome to Naples, the 11. of Iune,  
 50 And thus much writeth the Count of Montfort.

It is to be noted, that the foiefaid Spanifh  
 50 yett is aboue fpecified, has a founte of brother, vnto whom  
 the faid new pope (Thus the fourth belitt) is reported to haue

promised a cardinalship at Rome; if all the Luffians were  
 striped and rode out in that posture, they would  
 flourish in the name but for his perperfection and  
 the fault of his blood, in the faind country of Calabria, beyond  
 the sea in Italy.

Andes these nobly Italian manners in this cable all  
 contained, many other also have collected in the faine country  
 of Calabria, where the names have been specified: faine per  
 turement offered. 33ut many more there be, whose names were  
 known to me; whereof as some as hitherto have be gient but  
 by purpose God willing, to impart the faine (loving re  
 der) unto the.

And in the meantime (if I follow) (according to my pro  
 mise) made before: next after this lamentable slaughter of Cal  
 labria, here to insert also their tragical perperfection and horrible  
 murder of the faithful noblest Chyrenes, being in the faine  
 in France, and in the faine of France, where the faine  
 of the faine of Francis I. the French king. The furious  
 cruelty of this miserable perperfection, although it cannot be  
 set forth so much at large, yet because we will not toary re  
 much the reader, with the full length of the faine, we have  
 the faine, especially, that we have the faine of the faine  
 named priority: so on the other we have omitted nothing, which  
 might have been worthy to be so forgot. The story here followeth

80 A notable history of the persecution and destruction of the people of Merindol and Cabriers in the country of Provence: where, not a few persons, but whole villages and townships, with the most part of all the foresaid country, both men, women, and children, were put to all kind of cruelty, and suffered martyrdom for the profession of the Gospel.

The lamentable story of Wendell.



(in whom God always had reserved some little seed of piety) being dispersed and separated from the society of men, were compelled to dwell in the woods, in that waste and void before they could reach us; and, through the blessing of God and their industry about us, became exceedingly fruitful, so that, leaving the world in the mean time so desolate and abhorred then, and with all themselves rebellious and continual, they set against them in such spiteful manner, that it came to pass, that, in the end, the world was so full of them, that it were not too truly that the earth should bear them. So that, after a long continuance and customs had been used, the bishop of Rome's authority, which he had usurped from the bishop of Arme, was at length transferred to them from the father to the son, and the verse of our Lord 200.

For this cause they were often accused and complained of to the king, as contemners and betrayers of the magnistrates and rebels. Whence they were called by sinners names as the Lollards, Catharists, Albigens, and others. So in the country about Lyons, they were called the poor people of Lyons; in the borders of Sarmatia and Luania, and other countries towards the North they were called Lollards; in Flanders and Artoys, Curculionis, of a defect where they would not haue. In Dalphine, with great despite, they were named Chagnars, because they lured the people into the heresie, and without haueing any other name. But commonly they were called Catharists, of Catholus, who first instructed them in the word of God: which name continued until the name of Luteranus came by, which aboue all others was most hated and abhorred.

and their standing; in all these most spiteful countenances and frowns, the people blundering at the foot of the Alps, and also in Jerusalem and Gabatha, and the quarters thereabout, always lived to cobs, to spitefully, and ill, that in all their life and conversation, there appeared to be in them a great fear of God. That little light of true knowledge which they had given them, they labored by all means to kindle and increase daily more and more, sparring no charges, whether it were to procure riches or to suffer poverty, or to endure such usages as the Jews used to inflict on their countrymen, in learning and good works, they were to find them in all other countries, yea even to the farthest parts of the earth, where they had heard that any light of the Gospel began to shine.

[illegible][illegible]

Therefore Francis the French king being informed of the strange & outrageous cruelty of this hellish monke, sent letters to the high court or parliament of Bourdeaux, this fourthly he should be apprehended, and by forme of proccesse and course of law, hee should be condemned, and advertisement sent throughout with all sort of his condemnation. The monke being advertised hereof by his friends, conceived himselfe to be in danger, where he thought to enjoy the spoilinges, which he, like a notorious thiefe, had gotten by fraud and extortion, from this

[illegible][illegible]

After the death of this cruel monster, the bishop of Aix, by his Official Jurisdiction, continued the persecution, and by great multitude of them put to death, some of the chiefest of the sect: the cruelty: the others which continued constant after he had condemned them of heresie, were put into the hands of the ordinary Judge, which at that time was an *Archevêque*, a notable cruel persecutor: but without any form or process or order of law, such as the Official had pronounced to be hereticks, he put to death with most cruel torments, but shortly after, he received a just reward of his cruelty in like manner.

After the death of the good President Cincinnatus, the Fox of Kentucky being chiefe president of the parliament of Aye, many of the faithfull to death. Who afterward being put out of his office, returned to his house of Kentucky, where hee was stricken with such an horrible sicknesse, that for the surp and mables which hee was in, his wife or any that were about him durst not come neere him; and so byeping in his surp and rage was swallowed for his unchristianall and cruell healing.

[illegible]

again, but that as a society we seem to be in a strange and monstrous  
 full, that in every place throughout all Providence, there was  
 great reasoning and bipitation concerning the same, especially  
 among the advocates, and men of learning and understanding;  
 inasmuch that many brave bodies and aptly gave, their  
 great reason and learning, to the defence of the same, and  
 to the defence to give out an arrest, to manifest  
 iniquitous and brutish, and contrary to all right and reason, yet  
 to all sense of humanity; also contrary to the solemn oath, which  
 all judy are required to office in courts of parliament are  
 accustomed to take, that is to say, to judge unly and impartially,  
 and to give sentence according to the law, and not according to  
 the favour of the parties, for that such thereby might be persons  
 and every man might regard himself with respect of honours.

Some of the advocates of laylawyers, defending the said appeal, to be just and right, said: that in case of a Uthmanian, the  
80 Judges are not bound to observe either right or reason, law or  
other ordinance; and that the Judges cannot fail or do amiss  
whatsoever indubitant they do give, so that it tend to the ruin  
and extermination of all such as are supposed to be Uthmanian.

And certipication of all this as are helpeu to be  $\Sigma$  uiterians. To this the other lawyers and learned men answered, that vpon their sayings it would arise, that the Iudges should not altogether follow the same manner and forme in proceeding gainst the Christians accused to be  $\Sigma$  uiterians which the gospel teacheth that the Iudicis, Scribes & Pharisees bestowed, persecuting and persecuting, and finally condemning our  $\Sigma$  o. P. uer. Christ.

By these and such other like talks the said arrest was put  
 lished throughout the country, and there was no assembly of  
 banks.

banquet there it was not disputed or talked of: and namely within twelve days after the arrest was taken out, there was a great banquet in the town of Ayr, at the which banquet was present Mr. Warrinhold Galtland, President, and many of other counsellors and other noble personages and men of state and nobility. There was also the archb. of Ailes, and the bishop of Ayr, with divers Ladies and Gentlemen. The next day when was one which was told of. It was reported to be the bishop of Ayr, and the archb. of Ailes. They were expected to be the table of the banquet thus together. My lord President, will you not enquire the archb. which is signified out of late, against the Luther- rances of Perthinoll? The president answered nothing, saying that he heard her not. Then a certain Gentleman asked of her what arrest that was. She replied it was nothing, for it was taken out. She said nothing. If she had a long time doubted whether to say anything, she said nothing. She said that at the banquet gave diligent care without any word spoken, until the head ended her tale.

Then the lord Alene, a man fearing God, and of great discretion, finding fault unto her: a gentlewoman, yea heane learned in this tale, either of some that would haue it so, or els if it were contempt by some parliament of women. Then the lord of Seac was an ancient counsellor, said vnto him, no, no, my lord of Alene, it is notale whiche you haue heard this gentlewoman say: tell: for it is an artefull guen out by a wibole Seac woman. He thought not thus to speake, except you shoulde haue the Court of aduowine a parliament of women. When the lord of Alene began to excuse him of women, the other said, that he would not speake and thus hee blenteth the authortie of that soueraign court, which withstanding he could not belenee all that which the gentlewoman had said: that is to say, that all the unbelieve

faid gentlewoman had told, that is to say, that the new-  
baptized of Speriboll were condemned to die by the will of  
the faid court of parliament of Brounce, and that the said  
gentlewoman had little children and infants: and that she was  
raced, for the fault of ten or twelven years, which did not ap-  
peare before the faid court, to the law appointed. And the lord  
Brounc also answered, that he believed not the faid court  
because it was not a law, that for that (saide he) were a thing  
most unreasonable, and such as the very Arches and the most  
tyrants of the world would iudge to be a thing most beneficia-  
l to the world, that he had knowne a long tyme many

blic: and said further, that he had knowen a long tyme many  
of speridoll, which seemed vnto him to be men of great ho-  
neste: and my lord p:esident (said hee) can certifie vs well  
what is done in this matter, for we ought not to giue credite  
vnto vntoward tales. Then the gentlewoman which had rehear-  
sed the arrest, staied not to heare the p:esidents answer, but  
suddenly looking vpon the bishop of Air, said: I should great-  
ly haue marvelled, if there had bene none in all this compa-

nie which would defend these wicked men, and lifting her eyes  
to heaven in a great womanly chafe and fume, said: wouldst  
God that all the utterances which are in Babylon, yea, and  
in all France, had horns growing on their foreheads, that  
wee should see a godly many of horns. To whom the Lord  
Beauncie suddenly answered, saying, wouldst to God that all  
Priests Charlots would chafter like viles. Then said the Gen-  
tlewoman: ha no lord Chaucer, you ought not so to speake

the woman: I ha my lord Beauieu, you ought not to be so impatient  
 against my holy mother the Church, for that there was neuer  
 dog that barked against the crucifixe, but that he was mad  
 Wherent the bishop of Air laughed, and clapping the gentle  
 woman on the shoulder said, by my holy oeders, my minion  
 well said, I cony you thanke. She hath talked well vnto you  
 my lord Beauieu, remember well the lesson that she hath gi-  
 uen you. Here the lord Beauieu being wholly moued in  
 his heart, he said thus vnto his wife:

anger, said, I care neither for her scholl nor yours, for it would be long before a man should learne of either of you both, an honeste of honour: for if I should say that the most part of the bishops and priefs are abominable conuiterers, blind folowers, deceiuers, thieues, feucers, I should not speake against the holy Church, but against a heap & stocke of ioules, dogs & filthy scoundrels speaking these things. I would thinke a man not to be mad at all, except he be mad for speaking of their

Then the archbishop in a great fur and furober: **Egg 1.** Bewe-  
nien, you speake very enill, and you must give account of the  
time and place seruenth, of this your talke, which you haue he-  
bittered against the Churchmen. I would, said the lord Bewe-  
nien, that it were to doe euen this present day, and I would  
bind my selfe to vowe more abuses and naughtines in priests  
then I haue yet spoken. Then said the Wellrent Chaffane

my lord Beaulieu, let vs leaue off this talke and liue as our  
fathers haue done, and maintaine their honour. Then said  
in a great anger, I am no priests sonne to maintaine the  
wickednesse and abuse. And afterward he said, I am well con-  
tent to honour all true pastors of the Church, I will not blame  
them which yet to good example in their doctrine and liuing: b  
I demand of you my lord of Arles, and you my lord of A  
Iohn as our Lord Iesus Christ called the Apostles decreim

hypocrites, blinde seducers, robbers and theues, did hee the  
any outrage or wrong: and they answered, no, for the im-  
part of them were such men. Then said the lord Beauchamp  
then so is it with the Bishops and Prelates wholy I haue se-  
ken of, for they are such kind of men, or rather worse: and  
so abhorre their filthy and abominable life, that I dare not

Speake the one halfe of that which I know, and therefore in speaking the truth, to coule the babbling of an harlot, I doe them no iniurie.

Then monsieur de Sernas an ancient counsellor, said, let  
us leave off this contentions talke, for we are here assembled  
and come together to make good cheare. And afterward he  
said, monsieur de Beaumont, for the love and amitie which I  
beare unto you, I will advertise you of three things, which I  
you will doe, you shall find great ease therein.

Secondly, that you do not entertain double, openly to reprou-  
ladies and gentlemen for their pastime and pleasure.

ing. The mountaine Scavaler answered, as touching the  
first point, I know no Lutherans, neither what is meant by  
Lutheranlike, except you do call them Lutherans. I  
woud pfectlye the doctrine of the Gospell. Neither yet will I  
euer allow any article which shall be giuen out to death against  
men whose cause hath not bene heard, especially against wo-  
men and young infants: & I am assured that there is no coun-  
cil of parliament in all France which will approve or allow any  
such article. And therefore you say that I should not neede re-  
sponsible for any anticatholicke, I shal not be contented  
of which would be to make a man a peice of ordure, as  
you abhorre he were a Cardinal: of which, I would not doe be-  
cause much more honourous to rebuke her, than at the least I

to much honour as to reuile her therfore, but at the least I would cut off her nose. And as touching priells, as I am contented not to meddle with their businesse, so likewise I will not that they meddle with mine hereafter, or come from hence forth with in mine house: for as many as I shall finde or take there, I will let their crowns so nere their shoulbers, that they shall need no more to weare any hood about their neckes. The like also said the President Chaulmece.

Then the bishop of Air his sweet hart, which had begun the quartet, said, I shall not be in quiet, except I speake yet one word more vnto monseigneur Beauuic. Doe you thinke, said the vnto him, that all the Cardinalls, Bishops, Abbats, Priests, and all those holy religious men which goe oftentimes to gentlemen houses, and haunt the Castles and Palaces of Princes and Noblemen, that they goe thither to commit wickednesse? Also you must not thinke euill of all those ledgers and

men? And you shall not imagine that I am those words  
gentlewomen, that go to Bishops houses of devotion, and to  
to rescue those whom they know to be Lutherans, as it was  
commanded in the pulpit upon paine of excommunication: I  
so be you will maintaine those words, I will not cease to ac-  
cuse you of crime, and also of treason both to God and man.  
For here be those in this company, which shall make you give  
an account thereof. She had not fowen ended her talke, but  
our gentlewomen ran by her, saying, O Hierodias, thou

mouthen: Beanie laid onto her, saying: O herodias, thou filthie and inuident harlot: is it thy part to open the mouth to talke in this companie? Dost thou well remember and knowest what treason to God and man meane thy? Is it not sufficient for thee to be as thou art, but thou must sollicite other to the innocent blood? With these words the gentilewoman was somewhat amaled. All men thought that this talke had bene at an end, and every man began to inuent some merrile communication, that the former matter shoulde be no more talked of.

At the last, the gentle woman adorning her self, and saying, I know that I was too much injured, to be said, that the women were about to defile the innocent blood, she brake off all their talcums and wash a loud doxer said, Monsieur Descaire, if I were man, as I am a woman, I would offer you the combat, to prove that I am no such manner of woman as you say I am, and that I desire to defile innocent blood. Doe you call the blood of these twicken men of Herindoll, innocent blood? True it is, that I desire and offer to my whole powder, that these naughty peaches of Herindoll, and such like as they are, should be

[illegible]

Then there was a certaine yong gentleman, which murthering, said into her: Gentlewoman, it must needs be that these poore people be so thorned with this cruell beaue, haue done you some great displeasure. Then said she, I will take it an othe, that I neuer knewe one of those wicked people, neither (that I wot of) euer saw any of them. And

Churchmen  
or they never so  
I must not be  
spoken: again.  
Bar. 15

Part 18.

Speken \*

like an eagle.

As Herodias wrought the death of John Baptist, so this Trumpet seeks the death of the Quakers, two Trumpets well compacted

God send both a  
happy and calm  
short voyage.

The cruel heart  
of an Liar.

a The bliss of  
honestly on a  
harlots face.  
1. Like mother  
like daughter.

like daughters,  
Odorous and fragrant,  
John 15.



The Day shall  
come when  
I will take  
you to a good  
place to dwell  
in. I will  
put you in  
a place of  
rest.  
John 16.

The operation of  
Daffin's and  
ring to the by  
thop of Air.

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The godly re-  
pentance of  
Balthus.

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Walter pi-  
cure of the  
Cave book  
recess.

Christian con-  
stance in a good  
book-feller.











[illegible]

Then, because he would learn no kind of craft or trade, he also earned his outrage and furie upon the people. He, being, and caused forty of them to be taken, of whom he chose and gave him, and put them into a barne full of strawe and hay, and caused them to be kept there by the officers. And when the fifty thowen coming to the great town-hall, where they were wont to be kept into the barne, thowen have leaped out, they were kept in wylde pilces and hallows. Then there was a loud noise heard with pite at the crying out and lamentation of the thowen, opened a dore to the hall, and they were taken out, and were put into the hall, for they were to be slain and cut in pieces, opening their bellies, so that their children did not, when they were put under their feet.

decided by the late, was this:

Whence the second French king, which nobly succeeded Francis his father above mentioned, considering how this cruel and infamous persecution against his own subjects and people, was greatly unkindred of other princes and also objected both against him and his subjects as a traitor of shameful tyrant and cruel enemy, as was the case of the said king, and the public council of all the States of Germany, for so much wrong and spoiling his own natural subjects, without fair reason and mercie: he therefore to the intent to purge and clear himself thereof, caused the said matter to be brought into this Court, and there to be decided by order of Justice.

Which cause, after it was pleaded and argued in public audience, no less than the said king, and yet in the end could not be tried, because it laye out of time passed away; and as hath since beene before said out of prison, was redreſſed to

Phoebetur, besides this iudice of God shewed vpon Sphenerius, here also is not to be forgotten which followed likewise vpon certaine of the other, which were the chiefe doers in this persecution vnder Sphenerius aforesaid, namely, *Letices de Platene*, brother in law to the said *Phesent*, and also the husband of the sonne in law to the said *Phesent*, and also the husband of the sonne of *Alis*: the whole of these did flie, one another vpon and ouer the heades of this that fell among them. And vpon the same day the Iudge of *Alis*, who accompanied Sphenerius in the same persecution, as he returned homeward, going ouer the ciuitie of *Durance*, was drowned. *Ex Hist. Gallica, Henr. Pantall. & c.*

Item, pag. 238. Item, pag. 244 &c.

These Waldenses, otherwise called Pauperes de Lugduno, beginning of one Petrus Waldis, Citizen of Lyons, as is before shewed, pag. 209, by violence of persecution being driven out of Lyons, were dispersed abroad into divers Countries, some to Armenia, some to Maffilia, some to Calabria, and Apulia, divers thither came, & Lutoria, & Astruc, in the North of France, especially about Province, & Piemont, of whom came these Merindols: as above mentioned, and the Angrogians with others, of whom now followeth likewise (God willing) to discourse. They which were in the country of Tolouse, of the place where they frequented, were

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the court.  
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persecution bei

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172.842






1

returne, returne vnto me. And againe, O Israel, it is I, it is I which fogineth thee thy finnes. So that, seeing they ought to returne to God alone, and it is he only that forgiveth finnes, therefore they were bound to confesse themselves to God only, and to none other. Alloe it appeareth, that Dauid in his Psalmes, and the Prophets, and other faithful seruents of God haue confessed themselves both generallie and particularly

1252



have confessed themselves both generallie and particularlie  
 sinners. And so it appeareth, that Dauid in his Psalmes,  
 and the Prophets, and other faithfull seruants of God  
 haue confessed themselves both generallie and particularlie  
 sinners.

19



Fig. 2.25.2

The President and the rest of the Commissioners perceiving that they laboured in vain, returned to Turin, and the notes of their proceedings, the which immediately he sent into the kings court, and there the matter remained.

John's force, peaces being past, in such manner as he hitherto touched in this storie, in the yeare following, to w<sup>it</sup> 1559, there was a peace concluded betwene the king, and the king of Spaine. Whereupon the count of Diemont, (certaine townes excepted) was released out of Sauro; under whose regiment the forsaide of and all other faithfull people in Piemont, continued quite and free, and were not molested: and the duke himselfe

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made

But for the better understanding of the beginning of this horrible persecution against the Waldos, here note, that first of all proclamations were made in every place, that none should resort to the Sermons of the Lutherans, but should receive the censure of the Synode, and the ban of excommunication, if they did not. And they were condemned to the Gallies for ever, or lost their lives. These of the most cruell persons that could be found, were appointed to execute this commission. The first was one Thomas Jacomet, a woman, and inquisitor of the Ecclesias faith, a man worthy for such an office; for he was an Anabaptist, and had renounced the true faith, & persecuted mortally and maliciously the poore Christians, against his owne conscience, and of set purpose, as his bookes doe sufficiently intresse: he was also a thiermaster, and given over to all the villanies and filthy living, and in the horrible sinne of Sod-

There is not to be forgotten, that the same night in the lobby the company of Truchet was discovered, going to do some terrible and the Gentlemen of that company were so terrified, that they thought they would have bin all destroyed. Therefore they used more gentleness towards the people then before, except Charles Truchet, and his brother, the which went to the Duke, and made grave complaints against the Gallabons, not only for that which was done and said but also for the abuse, that they went about to build for the future, the which was, and also intended to maintain certain garrisons of strangers: charging them further with divers other crimes, of the which they were in no point guilty. The Duke being moved by these false fumes, gave in charge to the said company of Gallabons, that they should be ready to answer, at such a certain day, the forfeiture of five hundred livres, if they could not pay twenty peeres before they were by the French men,

10

1



The Argentine  
was born to pro-  
gress and im-  
mense.

This done, immediately Proclamations were made, and the persecution began on every side to be more furious then it was afore. Amongst others, the monkes of Pignerol at that

there lay half dead, many were blind, and lame, and many were  
 slain, and the rest were taken away, and then, as the river  
 rose up to the bloom of them, which lay there, the river  
 bottom of the Angoconians there once burst. After the  
 river had run as great as it was wont commonly to be, there  
 had not one man escaped alive. The role of the burnings of the  
 80 people of the river, which were taken away, were taken away  
 type of one hundred of the old boys, gathered together by  
 on the river and at the same time, they had purpose to take  
 away their prisoners, which were at the abbey, but they feared  
 not to do without the counsel of their ministers, and to be  
 counselled, they were taken away, and the ministers  
 counselled them, not to extend any thing, but  
 from themselves, and to let them be taken away, but  
 if they had gone incontinent, after that discourse, into the  
 river, they might have found all sort, and easily have  
 taken away the river, and the river, and the river, and the  
 to Diogenes to face their quene and Images, which they  
 rich they. The rest of the country about were wonderfully  
 afraid, and the bells were rung there. The greater part

Micro: of the  
Angonians  
over their ene-  
mies.

In the end of Dabober next following, the rumor went that an army was leaping to defie them; and in very deed there were certain bands leaped ready to march at an hours warre. Furthermore, these malefactors whitherfore were taken, were not only pardoned, but also were againe, and pardoned of all together, for they were would take them to their leopards, and goe to defie the Ghalibos. The ministers and chiefe rulers of the ballies of Lufeme and Angingone, thereupon assembled together of aduise to take aduice, what in such an extremity were best to doe. In the end they determined, that for certaine daies following, there should be kept a generall fast, and the Indians should be called in. And when they were assembled together by force of arms, but that every one should withhold himselfe to the high mountains, and every one to carry away such goods as he was able to beare; and if their enemies pursued them thither, then to take such aduice and counsell as it pleased God to give them. This article of not defending themselves seemed very strange to the people, being diuine to such a purpose, and the cause being so little. But yet every one began to be contented with it.

During this time, the adventures cried out *fiorello* all the countrey of Piemont: to the fire with them, to the fire with them. The *Esquadrado* after, Angrongnie, by proclamations and writings let by in every place, was excoiled to the fire and fwood. On Friday after, being the thirde of February, the fire was kindled in the countrey of Angrongnie, and certain hoysmen came to a place called *S. John*, a little beneath Angrongnie. Then the people retired into the mountains. Certain of *S. John* perceiving that the hoysmen not onely spoiled their gods, but also toke their fellowes prisoners, let upon them: It is not certain what number of the enemies were there slain; but suddenly they retired to *Isabiane*, where their camp, for their use, was not one of the *Esquadrado*. John, who was a true and valiant man, at that time that two of the foarfo hoysmen being far amazed, galloped before the rest, towards the army, being ready to march, towards Angrongnie, crying, they come, they come. At whose cry, the whole army was so affrighted, that every man fled his way, and there were all so scattered, that the captaynes that day were not able to bring them in order againe, and yet no

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was false.







other cases  
between  
Lord of  
Inky and the  
STONHAM,



















Persecutors. Martyrs. The causes.

James Simpson officiating.

Thos. Ramsey chanon, and deacon of the abbey of S. Andrews.

Allane Melchum chanon.

John Grefon principall of the blacke fliers.

John Dill-chaffes Ward of the gray fliers.

Martin Balbur Lawyer.

John Spens Lawyer.

Alexander Young, bachelor of divinitie chanon.

John Anderson, chanon.

Frier Alex. Chambley Prior of the blacke fliers, &c.

indeed, by force he was oppressed: and so, the sentence of condemnation being given against him, the same day after dinner, in all the hot half, he was hanged to the fire, and there burned the king being yet but a child, which thing made the bishops more bold. And thus this noble Hamelton, this blessed servant of God without all unfeigned cause, made away by cruel obsequies, yet not without great fruit to the church of Christ: for the grate testimony of his blood, left the veritie and truth of Gods word fixed & confirmed in the hearts of many then: ever could after be plucked away: inasmuch that divers afterward standing in his quarrel, suffered also the like martyrdom: as hereafter (Christ willing) shall appear, as place and time shall require.

In the meane season we thinke good to expresse here his articles, and order of his persecutions, as were received them from Scotland, out of the registers.

The articles and opinions objected against master Patrick Hamelton by James Beton arch-bishop of S. Andrews.

That man hath no free will. That there is no purgatorie. That the holy Patriarches were in heauen, before Christes passion. That the pope hath no power to loose and bind: neither any power had that power after his death. That the pope is Antichrist, and that every priest hath the power that the pope hath. That master Patrick Hamelton was a bishop. That it is not necessarie to obtaine any buls from any Bishop.

That the basis of the popes religion, is a basis of wickednes. That the popes letters be of no strength. That all christians worthe to be called christians, do finch that they be in the state of grace. That none be saved but they are before predestinate. That God is the cause of sin, in this sense, that hee withholdeth his grace from men, where by they sinne. That it is lawfull to use violence to any sinner, against penance for sinne.

That the said M. Patrick himselfe doubteth whether all children baptizing incontinent after their baptism, are saved or condemned.

That articles of confession is not necessarie to salvation. These articles about which, were given in, and laid against M. Hamelton, and inserted in their registers, for the which also he was condemned by the in which said him, to death. These other leaven men, which committed and consented with him, doe testifie, that these articles following were the very articles, for the which he suffered.

1. Man hath no free will. 2. A man is only justified by faith in Christ. 3. A man, so long as he liueth, is not without sinne. 4. He is not worthe to be called a christian, which beleueth not that he is in grace. 5. A good man doth good workes: good workes do not make a good man. 6. An euill man being charged with euill workes: euill workes being faithfully repented, do not make him to be linked together, that one of them cannot be without another, in one man, in this life. 7. And as touching the other articles, whereupon the Doctors gaue their iudgements, as diuers doe report, hee was not accused of them before the bishop. Albeit in private disputations, hee affirmed and defended the most of them.

Here followeth the sentence pronounced against him.

Christi nomen inuocamus. We James, by the mercy of God, archbishop of Saint Andrews, primate of Scotland, with the counsell, decree, and authoritie of the most reuerend fathers in God, and Lords, abbats, doctors of the Theologie, professors of the holy scriptures, and masters of the Vniuersitie, assisting vs for the tyme, hearing in iudgement within our Metropolitane church of S. Andrews, &c. in the cause of hereticall prauities, against master Patrick Hamelton, abbat or pensionary of Fernie, being summoned to appeare before vs, to answer to certain articles affirmed, taught, and preached by him, and so appearing before vs, and accused, the merits of the cause being openly weighed, discussed, and defended by himselfe, till his condemnation made in Lent last past: we haue found the same M. Patrick, many waies infamed with heresie, disputing, holding, and maintaining diuers heresies of Martin Luther, and his followers, repugnant to our faith, and which is already condemned by generall Councils, and most famous Vniuersities. And he being under the same infamie, we deeming before him, he should be summoned and accused upon the premises, he of euill mind (as may be presumed) passed to other parts forth of the realm, suspected and noted of heresie. And being lately returned, not being admitted, but of his owne head, without licence or privilege, hath presumed to preach these heresies.

We haue found also, that he hath affirmed, published, and taught, diuers opinions of Luther, and wicked heresies, that he was summoned to appeare before vs and our counsell. That man hath no free will: That man is in sinne so long as he liueth: That children incontinent after their baptism, are sinners: All Christians that be worthy to be called christians doe know that they are in Grace: No man is justified by workes, but by faith only: Good workes make not a good man, but a good man doth make good workes: that faith, hope, and charitie, are so knit, that he that hath the one, hath the rest; and he that wanteth the one of them, wanteth therest, &c. with diuers other heresies and detestable opinions: and hath persisted obstinately in the same, that by no counsell nor persuasion, he may be drawn therefrom, to the waie of our right faith.

All these premises being considered, we hauing God and the integrity of our faith before our eyes, and following the counsell and aduice of the professors of the holy scripture, men of law, and other assisting vs for the tyme: doe pronounce, determine, and declare, the said M. Patrick Hamelton, for his affirming, confessing, and maintaining of the foresaid heresies, and his pertinacie (in being condemned already by the Church, generall council, and most famous Vniuersities) to be an hereticke, and to haue an euill opinion of the faith, and therefore to be condemned & punished, like as we condemne, and define him to be punished, by this our sentence definitive, depriving and sentencing him to be deprived of all dignities, honours, orders, offices and benefices of the Church; and that he should iudge and pronounce him to be deliuered out to the secular power, to be punished, and his goods to be confiscated.

This our sentence definitive, was given and read at our Metropolitane

Die actus ordo cum rebus collatis

Ex testamento contra M. Patrick Hamelton

Condemnatio per Curiam Universitatis, contra M. Patrick Hamelton

Post hereticum contra M. Patrick Hamelton

Condemnatio contra M. Patrick Hamelton

Condemnatio contra M. Patrick Hamelton

metropolitane church of S. Andrews, the last day of the month of february, an. 1527, being present, the most reuerend fathers in Christ, and Lords, Gaward bishop of Glasgow, George bishop of Dunkeeldin, John bishop of Brechin, William bishop of Dunblane, Patrick prior of S. Andrews, David abbat of Abbotbrooke, George abbat of Dunfermeling, Alexander abbat of Caumbuskyneth, Henry abbat of Lendris, John prior of Pitgerrym, the Deane and Subdeane of Glasgow, M. Hugh Spens, Thomas Ramsey, Allane Meldrum, &c. In the presence of the clergy and the people.

After the commendation and martyrdom of this true saint of God was dispatched by the bishops and doctors of Scotland, the rulers and doctors of the Vniuersitie of Louaine hearing thereof, received such joy and consolation at the shedding of that innocent blood, that for the abundance of heart they could not stay their pen to write congnate thanks, applauding and triumphing in their letters sent to the foresaid bishop of Saint Andrews, and doctors of Scotland, at the worship and famous deservings of their atchieved enterprise, in that behalf: as by the tenour of their last letter may appeare, which here followeth.

The copie of a Letter congratulatory, sent from the doctors of Louaine, to the archbishop of saint Andrews and doctors of Scotland, commending them for the death of M. Patrick Hamelton.

Your excellent vertue (most honourable bishop) hath descended, that albeit we be farre distant, both by sea and land, without coniunction of familiaritie, yet we desire with all our hearts, to thank you for your worthy deed, by whose workes, that true faith which not long agoe was tainted with heresie, not only remained vnshut, but also is more confirmed. For as our deare friend master Alexander Caloway, Chanon of Aberdeen, hath edvs the presumption of the wicked hereticke Patrike Hamelton, which is expressed in this your example, in that you haue cutt off, when there was no hope of amendment, &c.

The which thing, as it is thought commendable to vs, so the manner of the proceeding was no lesse pleasant, that the matter was performed by so great consent of so many estates, as of the clergy, nobilitie, and vulgar people, verily, but most into the order of law being in all points observed. We haue scene the sentence which ye pronounced, and alway doe approve the same, not doubting but that the articles which be inserted, are erroneous: so that whosoever will defend for a truth, any one of the same, with pertinacie, should be esteemed an enemy to the faith, and an aduersarie to the holy scripture. And albeit one or two of them appeare to be without error, to them that will consider only the bare words: as for example, Good workes make not a good man, but a good man worketh good workes: yet there is no doubt, but they contain a Lutheran sense, which in a manner, they signify: to wit, that workes done after faith, and iustification, make not man the better, nor are worthy of any reward before God. Belue not, that this example shall haue place only among you, for there shall be among externe nations, which shall imitate the same, &c.

Certainly, ye haue giuen vs great courage, so that now wee acknowledge your Vniuersities, which was founded according to the example of our Vniuersitie of Louaine, to be equal to ours, or else aboue: and would God occasion were offered of testifying our minds toward you. In the meane time, let vs labour with one content, that the reuening wolves may be expelled from the sheepefold of Christ, while we haue time. Let vs study to preach to the people more learnedly hereafter, and more lively. Let vs haue inquisitors, and espies of bookes, containing that doctrine, especially that are brought in from far countries, whether by apostatisme, or by merchants, the most suspected kind of men in these daies. It is said, that since Scotland first embraced the christian faith, it was neuer defiled with any heresie. Persecure therefore, being moued therewith by the example of England, your next neighbour, which in this most troublous time is not changed, partly by the working of the bishops, among the which Rossensis hath shewed himselfe an Evangelicall phoenix, and partly of the K. declaring himselfe to be for the Mathins of the new law: permitting nothing that may defend the law of his realme. The which, if your most renowned king of Scotland will follow, he shall purchase to himselfe eternall glory. Further, as touching the condign commendation, doe for your part (most reuerend bishop) in this behalf, it shall not be the least part of your prayer, that these heresies haue been extinct: sometimes in Scotland, you being primate of Scotland and principall author thereof: albeit that they also which haue assisted you are not to be defrauded of their deserved praise, as the reuerend bishop of Glasgow, of whose erudition, we haue here giuen vs partly to be vnderstand, and also the reuerend bishop of Aberdeen, a flour defender of the faith, together with the rest of the prelates, abbats, priours, and professors of holy scripture. Let your reuerend fatherhood take this little testimonie of our dutie to you.

ward you, in good part, whom we will long and happily well to face in Christ. From Louaine, An. 1528. April. 21. By the masters, and professors of Theologie in the Vniuersitie of Louaine, yours to command.

In this Epistle of the Louainian doctors, I shall not receiue Gentle Reader, to note vnto thee, what a pernicious thing in a common wealth, is blind ignorance, when it follieth into cruel facts. Which may well be compared to a twoed part in the hand of one, that is both blind and mad. For as the blind man, hearing no sense to see and hear, but only by touch he striketh: so the madde man, being cruel and furious, hath no compassion in sparing any. Whereupon it happeneth many times with these men, as it did with the blind furious Iherusalem, that as they haue the fluore of authority in their hands, in dead of malice, and false prophecies, due the true prophets of God, and at last crucified the holier of holies: so these catholicke Louainians & followers of their speeles of Rome, take in their hands the fluore of iurisdiction, who neither see what to spare, nor caring whom they smite, vnder the flie and violence of heresies, murder and blasphemie without mercie the true preschters of the Gospel and the holy anowted of the Lord.

But to retorne to the matter againe of M. Hamelton: here is moued to be observed, as a notable instance of memorie, that in the yeere of the Lord, 1564, in the which yeere this present bilious was collected in Scotland, there were certaine faithful men of credit and estate, who being present the same time when master Patrike Hamelton was in the fire, heard him to cite and appeale the blache frier called Campbell, that accused him, to appeare before the high God, as generall Iudge in dead of malice, and false prophecies, due the true prophets of God, and at last crucified the holier of holies: so these catholicke Louainians & followers of their speeles of Rome, take in their hands the fluore of iurisdiction, who neither see what to spare, nor caring whom they smite, vnder the flie and violence of heresies, murder and blasphemie without mercie the true preschters of the Gospel and the holy anowted of the Lord.

Vereminto I thought good to adioyne a certaine goyble and profitable treatise of the said M. Patrike Hamelton, written first by him in Latine, and afterward translated by J. Frith Patrike Chanon of Dunkeeldin, into English, which he names Places not to be put into any mans mind, to be feared and read of all men, for the pure and conforitable doctrine contained in the same, as not onely by the treatise it selfe may appeare, but also by the preface of the said John Frith, prefixed before, which also I thought not inconuenient to insert vnto the same, as here followeth.

A briefe treatise of M. Patrike Hamelton, called Patrikes Places, translated into English by John Frith, with the epistle of the said Frith prefixed before the same, as followeth.

John Frith vnto the christian Reader.

Blessed be God the father of our Lord Iesus Christ, which in these last daies and perilous times, hath stirred vp in all countries, witnesles vnto his son, to testifie the truth vnto the vnfaithfull, to laide at the least some from the snares of Antichrist, which leade to perdition, as ye may heere perceiue by that excellent, and well learned young man, Patrike Hamelton, born in Scotland of a noble progenie, who to testifie the truth sought all means, and tooke vpon him priesthood, (such as Paul circumcised Timothy, to win the weakes Iewes) that he might be admitted to preach the pure word of God. Notwithstanding, as soon as the chamberlain and other bishops of Scotland had perceiued that the light began to shine, which disclosed their falshood that they conveyed in darkness, they laid hands on him, and because he would not deny his Saviour Christ at his instance, they burnt him to ashes. Neuertheless, God of his bounteous mercie (to publish) to the whole world what a man these monsters haue murdered hath reserved a little treatise made by this Patrike, which, if ye list, ye may call Patrikes Places: for it treateth exactly of certain Common places, which knowne, ye haue the pit of all Diuinitie. This treatise haue I turned into the English tongue, to the profit of many nation: to whom I beseech God to giue light, that they may espie the deceitfull pathes of perdition, and retorne to the right way which leadeth to life euerslasting: Amen.

The doctrine of the law.

The law is a Doctrine that hideth good, and sheweth euill, as the Commandmentes doe specifye, here followeth the law.

The ten commandmentes of God.

1 Thou shalt worship but one God. 2 Thou shalt make thee no image to worship it. 3 Thou shalt not sweare by his name in vaine. Do o. s. y.

A division of the commandmentes into 10.















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**Persecutors.** The said John Ryburne was accused upon these words, saying that the service of the Church was taught, because it was not in English. For he said, if we had our later mother in English, it would say it nine times against once now. At Ex Regis. Lincoln. fol. 300.

**Martyrs.** John Eaton. Cistercian. At Rosh-borough. Ann. 1530.

**The causes.** John Eaton, and Cistercian, were detected by Richard Ryburne, that they were makers of certain in the parish on the Sunday then last, in the facting time, to hold before their heads and would not look upon the sacrament.

Item, in the feast of creation of the holy cross, when the bells did ring solemnly, between the patterns and high spire, for saying in a butcher's house, that a clamping of bells together.

Item, the said John Ryburne was accused of Richard his father, for saying these words: The Devils do naught: for they should say their service in English, that every man may know it.

Item, for saying that the blood of our Lord Jesus Christ had made satisfaction for all debts that were done: as should be done, and therefore it was no need to go on pilgrimage. It was also said to his charge, and confessed by himself, that he had Jesus Christ in English, and that he was present in the house of John Caylo, when one John Simonds read to them a lecture out of the Gospel of the Passion of Christ the space of two hours.

Item, for saying that images were but idols, and it was idolatry to pray to them.

For saying moreover, that at sacring time he knelt before the altar, but he had no devotion, nor believed in the sacrament. Item, that the popes authority and pardon can not helpe mans fault, and it were but cast away money, that is given for pardon. For if the alme pardon of our Lord Jesus, he will give us pardon every day.

Thomas Lound, Priest, who had bene with Luther five yeeres, being afterward cast in the flete at London, was a great instructor of this John Ryburne.

John Simonds, for saying, that men doe walke all day in Purgatorie in this world; and when they depart out of this world, there are but two waies, either to hell or to heaven.

Item, he said that priests should have wives.

It was reported by the confession of the said John Simonds, that he carried to his doctrine eight Dyckes, and had holpen two or three Priests out of their orders.

These persons with others, were examined, examined, and abused, for being together in John Caylo's house at Wychn, and there hearing the colas field of London to read a part of Scripture in English to them, who there expounded to them many things: That they which went on pilgrimage, were accused: That it behooved to pray to Images, for they were but stocks made of wood, and could

**Persecutors.** The Herne of Cobhill. Nicolas Field. Richard Deane. Thomas Clerke the younger. William Hawkes of Chelham. Anno 1530.

**Martyrs.** John Longland Bishop of Lincoln.

**The causes.** Not helpe a man: that God almightie biddeth us to keepe as weel one day as another, fasting the Sunday: for five daies he wrought, and the seventh day he rested: that they needed not to fast so many fasting daies, except the fasting daies: for he was beyond the sea in Germany, and there they bled us to fast, not to make such holy daies.

Item, that offerings doe no good: for they have them that have no need thereof. And when it was answered againe by one that they maintained Colas field, say, say Nicolas, it maintaineth great houses, as Abbeyes and other.

Item, that men should say their Peter noll, and Ave Maria, in English, with the Creed, and declared the same in English.

Item, that the Sacrament of the altar was not as it was pretended, the flesh, blood, & bone of Christ, but a Sacrament, that is, a typical signification of his holy body.

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Simon Wisdome of Burford, was charged in Judgement, for having three books in English: one was the Gospel in English, and other was the Psalter, the third was the summe of the holy Scripture in English.

It was articulated and objected to James Alger, that he was speaking to a Gentile, named Agolowp, said, that every true Christian man living after the lawes of God, and observing his commandments, is a priest as well as he.

Item, that he said, that he would not be so scrupulous to deale any penny for his soule, after his death: for he would doe it with his owne hands while he was alive, and that his conscience gaue him, that he should, so loone as it departed out of the body, goeth straight either to heaven or to hell.

Item, when Doctor Agolowp asked him had he alleaged to him the place of S. Math. 16. Thou art Peter, &c. he answered him againe with that which followeth in the Gospel after: Get thee after me Satan, &c.

Item, the said James hearing of a certaine Church to be robbed, said openly, it made no great force, for the Church hath enough already.

John French of Long-witiam. At Long-witiam. Anno 1530.

Against John French likewise these three articles were objected.

1. That he believed not the body of Christ in blood, & bone to be in the sacrament.

2. That he was not contented to any Priest of long time.

3. That he wished not to be to a Bishop of Lincoln.

For the which he was committed to the stocks, and at length compelled alle with them to kneele before, and to alle his help Catholicke fathers and mothers blessing of Rome.

But what stand I here murthering the fable: For if all the legittimie books were length, it would be an infinite thing to write all them, which through all the other Diocesses of the Realm are these daies, before, and since they were troubled and pursued for these such like matters. And the 3 thought for example sake, here to specify, that it might appear what doctrine it is, a long bath in the Church, for 2 which

the prelates and clergy of Rome have judged men heretikes, and to willingly have molested poore simple Christians.

John passing from the abstractions of those poore men, he toll something (speake) God willing of the life and doings of the contrary part, who were their persecutors, and chiefe rulers thereof, to the intent that by those rulers, it may better bee discerned and indged, what manner of church that was, which then so persecuted the true doctrine of Christ, and members of his church.

A briefe discourse, concerning the story and life of Thomas Wolsey, late cardinal of Yorke, by way of digression, wherein is to be seen and noted the excessive image of the proud ungodly church of Rome, how farre it is removed from the true church of Christ Ihesus.

Although it be not greatly pertinent unto this our history, not greatly requisite in these so weighty matters concerning of Christ's holy martyrs, to discourse much of Thomas Wolsey, cardinal of Yorke: notwithstanding, for so much as there bee many, which being carried away with a wrong opinion, and estimation of that false glittering church of Rome, doe thinke that holiness to be in it, which indeede is not: to say unto them, that the same poore man and pious of that ambitious church, so farre differing from all pure Christianity and godliness, more notorious may appear to all men, and partly also to refresh the reader with some variety of matter. I thought convenient to expresse the ridiculous amonious qualities, and demenor of this foolish Thomas Wolsey, cardinal and legat of Rome, in whom alone, the image and life of all other such like followers and professed of the same church, may bee seen and observed.

For like as the Lacedemonians in times past, were accustomed to shew and demonstrate drunken men unto their children, to beholde and looke upon, that through the foolishness of that vice, they might endane them the more to shunne and beware of foolishly: even so it shall not be hurtfull sometimes to set forth the examples which are not honest, that others might thereby gather the instructions of better and more bright dealing.

Wherefore thou shalt note here (good reader) in this history, with all ingagement, the great difference of life and condition conversation, betwixen this church, and the other true humble martyrs and servants of God, whom they have, and doe yet persecute. And first to beginne, with the first meeting and coming in of this cardinal, and his fellow cardinal Campeius into England: it was about the time when pope Leo intended to make warre against the Turkes, for three legats together, from Rome, wherof one went into Germany, an other into France, Laurence Campeius was appointed to come into England. When he was come to Calles, and that the cardinal of Yorke had understanding thereof, hee sent certaine bishops and doctors, with as much speed as hee could, to meete the legat, and to shew him, what hee would have his ambassade take effect, he should send in post to Rome, to have the said cardinal of Yorke made legat, and to be ioyned with him in commission: which thing hee much affected, misdoubting left his authority thereby might perhaps bee diminished through the coming of the legat; and therefore required to be ioynd with him in like degree of the ambassade. Campeius being in full light of beleefe, and suspecting no such matter, gave credit unto his words, and sent unto Rome with such speed, that within thirtie daies after, the bull was brought to Calles, whereto they were both equally ioynd in commission: during which time, the cardinal of Yorke sent to the legat at Calles, two cloths to clothe his servants withall, which at their coming to Calles, were but meanely apparelled.

When all things were ready, Campeius called the lens and landed at Dover, and he kept forth his journey toward London. At every good towne as they passed, he was received with procession, accompanied with all the lords and gentlemen of Kent. And when he came to blacke Heath, there met him the Duke of Northfolke, with a great number of prelates, knights, and gentlemen, all richly apparelled, and in the way he was brought into a rich tent of cloth of gold, where hee stayed himselfe into a cardinals robe, furred with Ermines, and to shew his spule riding toward London. Now make the great humilitie in this church of the pope, and compare the same with the other church of the martyrs, and see which of them is more Gospel-like.

This Campeius had eight gyles of his owne, laden with blurs farthells and other preparation. The cardinal of Yorke, thinking them not sufficient for his estate, the night before hee came to London, sent him 12. gyles more, with gilded covers covered with red, to furnish his carriage withall. The next day, these 20. gyles were led through the city, as though they had bene laden with treasures, apparel, and other necessities, to the great admiration of all men, that they

should receive a legat as it were a God, with such and so great treasure, and riches. For to the common people both almes judge and chieftes, the machie of the clergy, by no other thing, then by their outward selves and pompe: but in the midst of this great admiration, there happened a ridiculous spectacle, to the great detraction of their pride and ambition. For as the gyles passed through Chapele, and the people were gazing about them, to beholde and gaze (as the manner is) it happened that one of the gyles breaking his collar that hee was led in, raine upon the other gyles, whereby it happened, that they to running together, and their girts being loosed, overthrow divers of their burthens, and so there appeared the cardinals gay treasure, not without great laughter and scoone of many. The cardinals of boyes and gyles, which were gathered by peeces of meate, otherwise peeces of bread and rolled egges, some found those thowes, and old bootes, with such other baggage: crying out, Behold, hereets my lord cardinals treasure. The spuliters being therewithall greatly ashamed, gathered together their treasure againe as well as they could, and went forth.

About three of the clocke at after noone, the 29. day of July, the cardinal himselfe was brought through the city, with great pompe and solemnitie, unto Pauls church: where as when hee had blessed all men with the bishops blessing (as the manner is) hee was guided forth unto the cardinal of Yorke, who there as hee was received by the said cardinal, and by him, on the next day being Sunday, was conducted up to the king, to fulfill his ambassade against the Turke, which might have been done at Hungary, in the meane time, which they were studying with what solemnity to furnish out their ambassade.

When the cardinal of Yorke was thus a legat, hee set up a court, and called it the court of the legat, and proud testaments, and heard causes, to the great humerance of all the bishops of the realme. Hee bestowed bishops and all the clergy, exempt, and not exempt: and under colour of reformation, hee got much treasure, and nothing was reformed, but came to more mischief: for by example of his pyle, prelates and all spiritual persons were to know, that they were to be rich, and like, both in gowns, tacketts, doublets and shooes, kept open chertie, and so highly bare themselves, by reason of his artifices and faculties, that no man durst once repoyne any thing in them, for feare to be called heretike, and then they would make him smile, or beate a fagot. And the cardinal himselfe was so elated, that hee thought himselfe equal with the king: and when hee had laid made, hee made duels and earles to serve him of wine with a say taken, and to hold the balon at the Launozes.

Furthermore, as he was ambassadeur sent to the emperor at Bureles, hee had over with him the great seal of England, and was armed with his servants, bearing on their knees, and many noble men of England waiting upon him, to the great admiration of all the Germanies that beheld it: such was his monstrous pompe and pride. Ex Paralip. Abb. Vrlper.

This glorious cardinal in his tragical doings, did expect to have all measure of a good felix, that hee became more like a prince than a priest: for although the king bare the sword, yet hee bare the stroke, making (in a manner) the whole realme to bend at his wecke, and to dance after his pipe. Such practices and fetches hee had, that when hee had well loved his owne cofers, hee hee fetched the greatest part of the kings treasure out of the realme, in twelve great barres full of gold and silver, to serve the popes treasurie. And as his avaritious mind was never satisfied in getting; so his wildest head was so busie, ruffling in publick matters, that hee neuer ceased, before hee had both England, France, Flanders, Spaine, and Italy, together by the eares.

Thus this legat did well following the steps of his master the pope, and both of them well declaring the nature of their religion, under the pretence of the church, practiced great hypocrisy, and under the authority of the king, hee did great extortion, with excessive taxes and lones, and valuation of every mans substance, so pulling the common and necessaries, that every man complained, but no redress was had. For they yet were the charderns altogether free from the pillage and poll, from the pillage and poll (3 meane) of this cardinal, who under his power legantine, gave by prescriptions all benefices belonging to spiritual persons: so that, hard it is to say, whether hee purchased to himselfe more riches, then hatred of the spirituality. So farre his licence stretched, that hee had power to suppress the monasteries, priories, and nunnages, and to bid: taking from them all their goods, moveables, and not moveables, except it were a little prison, left onely to the heads of certain houses. By the said power legantine, hee kept also generall visitations through the realme, sending Doctor John Aleyn his chaplaine, riding in his gowns of velvet, and with a great traine, to visit all religious houses: where the friers obediencies much grudge, and would in no wise consent thereto: wherefore they were openly accused at Pauls crosse, by fric Jorrell, one of the same order: so that the cardinal at length prevailed







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The contents of the letter, albeit they include no great matter worthy our knowledge, nor greatly necessary for our stop; yet for the ridiculous manner of the handling, and curious or secretarieth thereof, full of glorious affectation, I thought it not here binnefite for the studies and appetites of some, to exemplifie the same, or at least, to make the reader some pa

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The next year following, which was Anno 1530. in the  
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### ¶ Grievances against the Clergie of England.

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After this, biners assemblies were kept betwene certain  
of the lords, and certain of the commons, for the Idles  
of the probats of Ecclesiasticks, and Spoutuaries. The  
temporall laid to the spiritualitie, their owne lawes and con-  
stitutions; and the spirituall toge defended them by prescrip-  
tion and blage. To whom it toas thus answered by a gen-  
tlemā of Greves Inn: *The blage bath ever bin of thees,*  
*to reborn Shewers bill; Eygo, is it blafous to the commons,*  
*the spirituali maye not be reborned, because their doinge*  
*is by lawe, and not by force; but the temporal men shoud fill by*  
*their sayings, in so much that the said Gentlemā said to the arch-*  
*bishop of Cantuarburie, that both the creation of probats of Ecclesi-*  
*asticks, and the taking of Spoutuaries, as they were tised, were*  
*open robbery and theft. After long disputation, the tempo-*  
*ral lords began to leane to the commons; but for all that, the bills*  
*remained unconcluded a while.*

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at the 12th, he said cardinal Beilbecke, in 1518, and in the month of December sitting at Ziefminder as legal clerk before him the whole clergy, and there promised that all abuses of one of the church should be amended: but there nothing else was done, save only he caused to be printed, Arthur Schnerke's offering, and the same year he was elected to the archbishopric, and then he was his accomplice, and when he had been the archbishop of Magdeburg hereafter. And this was art. 1518.

The year next following, which was art. 1519, began the question of the kings marriage to be renewed. Thereupon Cardinal Campenrope first against Cardinal Cameracensis, and then against Cardinal of Rome, and then against Cardinal of Brabant, and then Cardinal of Portugal, confiding with the king, although at first he began with the fellow cardinal to incline to the kings disposal.

protection: but so; all that the king felt him a sufficient protection, and, and of his gentleness led to him the bishoprics of Poche and Coldingher, and gave to him plate and fruits convenient for his degree; and the bishopric of Dunelm he gave to his son, the duke of York, who was afterwards made Saint Albans: he gave to the prior of Poindrich, and to Lord Bonhe promoted doctor John Stobrich, then ambassador to the Universities for the marriage, as you heard before. For all this his kinship pleased to the Cardinal, yet will he insist on his point, that the king, coming to his death, should not be buried in his will placed in the choir of the matters, as they please in order.

The next year following, which was Anno 1500, in the

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Long before the 1960s, not only the things that we do but also the way we do them were different from the way they are today.

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1. *Journal of the American Medical Association*, 1997; 277: 1039-1043.



Minister against  
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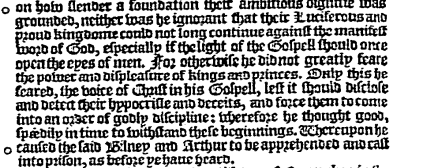
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the pride of  
pope, and of  
cardinals.

Then it was time for the cardinall to awake, and speedily  
to looke about his businesse. Neither lacked he in this point any  
craft or subtiltie of a serpent: for he understood well enough by



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5:11-12  
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Anchorite's  
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fatures to be  
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Dalea in r  
pope &c.

The peace  
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is to be kept  
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Against In  
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Arthur Gind  
terly himself

The letters  
Silney to the  
bishop of Lin-  
coln.

*Ex Regist.  
dioces.*

Interrogat  
again: Bill  
and Arthur

Continue

table, and not only for feare,  
 2 Whether they did beleue that the popes latres were profitable and necessarie to the perfectiour of goodlienes, not to reprobate to the poore. *Secundus*, neither by any means to be arguant, but to be reuerence of all men.  
 4 Whether they did beleue that the catholike church may erre in the faith or no: and whether they thinke that catholike church to be a sensible church, which may be demostroate and pointed out as it were with a finger: or that it is only a spirituall church, intelligible, and knowne only to God.  
 5 Whether they thinke that the Images of Saints are christially set in the churches, and ought to be worshipped of all true Christians.  
 6 Whether that a man may beleue without hurt to his

<p>faith, or not to her selfe, the foules of Ieter and Paul, and of          our laboe, either to be, or not to be in heauen; and that there is          no iudgement giuen vpon the foules departed.</p>	<p>prelaticke          taught.</p>
<p>7 <b>E</b>ther they that a man may be saved out of here          8 <b>E</b>ther holie daies and fasting daies are bound and ree-          ned by the church, may be broken by any private man, at his          will and pleasure, without fine or obftruction.</p>	<p>Breaking of          daies daies fi</p>
<p>9 <b>E</b>ther they are bound to be obedient vnto prelates, bi-          shoppes and binges, by Gods commandment, as we are vnto          our parents.</p>	<p></p>
<p>10 <b>E</b>ther they beleeue that the church doth well and          godly in praying to the Saints.</p>	<p></p>
<p>11 <b>E</b>ther they thinke that Christ only should be prayed          vnto.</p>	<p>Christ nor cer</p>

10. **W**herfore that it is no getiue, it may man assure that **S**aints  
 would that they might be so.

11. **W**herfore they that thinke all true Christians to be by  
 like righteipies, and all those to haue received the hepes of  
 binding and loosing, at the hands of **C**hrist, which haue obtained  
 the Spirit of God, and only such, together they belay ment oꝝ  
 piels.

12. **W**herfore they beleue with their hearts, that faith may be  
 without woordes and charite.

13. **W**herfore they beleue that it is more agreeable to the  
 faith, that the people shoulde pray in their owne tongue, then in a  
 learned unknowen tongue: and whether they commend the  
 prayer in a strange tongue oꝝ no.

14. **W**herfore they would haue the masses and **S**ynelle as

penly to be read in churches in the vulgar tongue, rather then  
in the Latine tongue.

16 Whether they comment that children should only be  
taught the Lords Prayer, and not the Salutation of the Vir-  
gin, &c. *Ans.*

Whether they do thinke the Iudmen bands which the  
common people both life, worthe to be denied, or not. *Answers.*

18 Whether they do thinke the whole Scripture ought to  
be translated into English, or that it should be more profitable  
for the people, then as it is now read.

19 Whether they would have the organs and all manner  
of songs to be put out of the church of God.

20 Whether they do thinke that it pertaineth to the bishops  
to ruffe the people with such idle tunes.

21 Whether they thinke that constitution to be goodly, that no man should preach in another mans diocese, without letters of commendation, and licence obtained of the bishop.

22 Whether they thinke the bowes of religious merr, and pinate religion, to be constitute and obtained by the Spirit of God, neither by any means to be repugnant to a free and perfect christianitie.

23 Whether they beleue that he should pay for the dead, or beleue that there is a purgatorie, or that we are bound by necessity of faith, to beleue neither of them: but that it is free without iaine, either to beleue it or not to beleue it.

24 Whether they beleue that morall philosophie and na-  
Philosophie.

25 Whether they thinke that the popes indulgences and pardons together be restricted then received.

26 Whether it be contrarye to the doctrine of Christ and his Apostles, that Christians shoulde by any means contend in lawes, to seekc any manner of restitution.

27 Whether they beleue all things pertaining to saluation and damnation to come of necessitie, and nothing to be in our owne willes.

28 Whether they beleue God to be the author of all euill, as well of the fault, as of the punishment.

29 Whether they thinke that man may be so profitable to him selfe, that he maye be able to be free from all sinne, without the helpe of Gods grace.

the title and order of the male, without hurt of faith.  
 20 Whether they believe that there can be any moral virtues without the grace of christian living, or that the virtues which Aristotle hath set out, are rather falned.  
 21 Whether they thinke it best, to teach the people, that it is fit to give titles unto p<sup>r</sup>ests, or to any other p<sup>r</sup>ie man.  
 22 Whether they do thinke it more christianlike to take away the Images out of the churches, or to permit them there  
 M q q q. y. 10



to adore them and honor them.

Whether they think it the part of a Christian man, that preachers should exhort men to pilgrimage, or to the wearing of reliques.

Believers.

Whether that Thomas Bilney, being cited upon heretofore to appear before my lord cardinal, and before the day of the appearance, notwithstanding made the purgation upon those points that thou wast cited, hath preached openly in divers churches of the cite and diocese of London, without sufficient licence from the bishop, or any other.

Concerning the answers unto these articles, (gentle reader) so far as much as in the most part of them, Bilney hath Arthur seemed to consent and agree (although not fallie and directly, but by way and manner of qualifying) yet because he did not expressly deny them, it shall not be needful here to reiterate them all, save only such wherein he seemed to dissent from them.

To the first and second articles he answered affirmatively.

Answers to the Interrogatories aforesaid.

To the third he said, I believe that many of the popes letters are profitable and necessarie, and do pertain unto good lures, neither in any point are repugnant unto the scriptures, nor by any means are to be abrogated, but of all men to be observed and reuerenced. As touching all those letters I cannot determine: for, as for such as I have not read, I trust notwithstanding they are good also: and as for those that I have read, I do neuer reade them to the end and purpose to reprove them, but according to my power, to learne and be edified by them. And as touching the multitude of letters, Saint Augustine in his time did much complain, and Cerion also, who marvelled that we could by any means live in safety amongst so many flares of contradictions, whereas our forefathers being pure before their fall, could not observe one only precept.

Against the multitude of letters.

To the fourth article he said, that at the catholike church can be no mediator in faith, for it is the whole congregation of the elect, and so none can be only unto God, which knoweth who are his: otherwise no man should be ascertained of another mans salvation, or of his owne, but only through faith and hope. For it is written: No man knoweth whether he be worthy of hatred or love. It is also terrible, and may be demonstrated as far forth as it is sufficient to establish us in all things, that as to be believed and done. For I may truly say of the general council being congregated in the holy Ghost: I hold here the catholike church, denominating the whole by the most worthy part.

Whether the church can be mediator in faith.

To the fifth article, he answered affirmatively in these words: Cum sint libri Lascorum, adorate oportet, at non imaginem, sed prototypon.

To the sixth article he answered, that he did not believe that there are in heaven beings to taught by the scriptures, and holy fathers of the church.

To the seventh article he said, that it is not to be thought contrary.

To the eighth article, whether a man may not observe the fasts and fasts of the church prescribed, he thought that there is no man, but he ought to observe them.

To the ninth article he said, that we are lawfully bound as unto parents.

To the fourth article he answered thus: The fourth chapter of Saint Paul in his first epistle to the Corinthians, no doubt me to believe, that it is best, that the people should have the word of God, and the apostles Creed in English, so that their devotion might be the more furthered by the understanding thereof, and also that thereby they might be the more prompt and expert in the articles of their faith: of the which it is to be feared, a great number are ignorant. Surely I have heard many say, that they never heard of the resurrection of the bodie, and being certified thereof, but they became much more apt and ready unto goodnes, and more fearful to do evil.

To the fifteenth article he said, he would wish that the Gospels and Epistles should be read in English. For I would (saith Paul) rather have true words, &c. That the church might be edified, &c. And Christopherer exhorteth his hearers to look upon books, that they might the better commit unto memorie those things which they had heard. And Saint Bede did translate Saint Johns Gospel into English.

To the eighteenth article, for the translation of the scriptures into English, concerning the whole, he did partly doubt. Forwithstanding he wished that the Gospels and Epistles of the day might be read in English, that the people might be made the more apt to heare sermons. But here some will say, there might also be danger for error. Whereunto he answered: But good and vigilant pastors might easily helpe that matter, by adding the plaine interpretation of the fathers in the margins, in English, upon the darke and obscure places, which should put away all doubts. Who great profit of soules should the vigilant pastors get thereby, and which contrarie to their holynesse bring great ruine and decay.

To the nine and twentieth article, as touching pardons, he said, that as they be sold, and have long been, it were better that they should be restrained, then that they should be any longer sold as they have been, to the injury of Christs passion. As touching the six and twentieth article, he said, that it is not against the doctrine of Christ and his apostles, to content in the law, so it be done with charity, if Saint Augustine and the reverend father Sparcus Sparcius did not erre, who granted that libertie to the weak Christians: albeit that true Christians ought to give care unto Saint Pauls sayings: Why do ye not rather suffer iniurie? And to Christ himself, which said: He that would contend with thee in the law, and take away thy coat, give him thy cloke also.

Concerning the eight and twentieth, he answered, that God is the author of the punishment only, but not of the offence, as Iustinus agnatus teacheth in his sermon upon these words of the Prophet: Non est malum in civitate quod non fecit dominus. And Saint Augustine in another place (as I remember)

Expositione magistri Bilney.

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Expositione magistri Bilney.

bet) prayeth: That he be not led into that temptation, that he should believe God to be the author of sinne and wickednesse.

Heere ensueth a briefe summarie or collection of certain depositions, depoyed by the severall witnesses aforesaid, upon certain interrogatories ministered unto them, for the inquirie of master Bilneys doctrine and preaching.

First it was depoyed, that in his sermon in Christs church in Ipswich, he should preach and say, our Saviour Christ is our mediator betwene us and the Father: that should we need then to seek any Saint for remedie? Wherefore, it is great iniurie to the blood of Christ, to make such petitions, and blasphemeth our Saviour.

That man is the imperfect of himselfe, that he can in no wise merit by his owne doings.

Also, that the coming of Christ was long prophesied before, and desired by the Prophets: But John Baptist being more then a Prophet, did not only prophesie, but with his finger shewed him, saying: Ecce agnus Dei qui tollis peccata mundi. When if this were the very Lamb which John did denounce, that taketh away the sins of the world, what intire is to our Saviour Christ, that to be buried in Saint Francis cole should remit four parts of penance: what is left to our Saviour Christ, which taketh away the sins of the world? This I will suffice to be a great blasphemie to the blood of Christ.

Also, that it was a great folly to go on pilgrimage; and that preachers in times past have been Antichrists, and now it hath pleased God somewhat to shew forth their fallshood and errors.

Also, that the miracle done at Walsingham, at Canturbury, and thereunto, were done by the devil, through the suffrance of God, to blind the people: and that the pope hath not the keyes that Peter had, except he follow Peter in his living.

Moreover, it was depoyed against him, that he was notoriously suspected as an heretike, and twice pulled out of the pulpit in the diocese of Exeter.

Also it was depoyed against him, that he should in the parish church of Walsingham, exhort the people to put away their gods of silver and gold, and leave their offerings unto them, for that such things as they offered, have been knowne offences against God, to have been given to hypocrites of the felows. Also that Jeches and Saracenes would have become Christian men long ago, had it not been for the idolatrie of Christian men in offering of candles, waite, and money to stocks and stones.

And next before these causing matters, articulated and depoyed against him, here followe certain other articles, whereupon he was detected, gathered out of his sermon, which he preached in the parish church of Saint Agnes, in Walsingham, in the yere of our Lord, 1527.

Certaine other articles produced against master Thomas Bilney.

First he said, pray you only to God, and to no Saints, rehearsing the Litanie; and when he came to Sancta Maria, ora pro nobis, he said, stay there.

He said, that christian men ought to worship God only, and no Saints.

He said, that christian people should set up no lights before the Images of Saints: for Saints in heaven need no light, and the Images have no eyes to see.

He said, no Christians destroyed the blasphem serpent that spakes made by the commandment of God, even so should kings and princes now adaises bestow and burne the Images of Saints set up in churches.

These five hundred yeres there hath ben no god pope, nor in all the time past, we can find but fiftie: for they have neither preached, nor lived well, or conformable to their dignitie: Wherefore till now they have bene the hepes of Synonie. Against whom, good people, we must preach and teach unto you. For we cannot come to them, it is great price: they have bene banished the blood of Christ.

The people have beene foolish of late, pilgrimages, which for them had better they had ben at home.

Many have made certaine vows, which be not possible for them to fulfill, and those nothing meritorious.

The preachers before this have ben Antichrists, and now it hath pleased our Saviour Christ, to shew their false erreours, and to teach another way and manner of the holy Gospel of Christ, to the comfort of your soules.

I trust that there shall and will come other besides me, which shall shew and preache to you the same faith and manner of living, that I do shew and preache to you, which is the verie true Gospel of our Saviour Christ, and the mind of the holy Scriptures, whereby you shall be brought from their erreours, where in you have been long seduced: for before this, there have been many that have seduced you, and the Gospel of our Saviour Christ, of whom spake our Saviour, Matth. 18. Qui scandal-

dalizaverit unum de pusillis istis, qui in me credit, &c.

These and many other such like depositions were depoyed against him by the deponents and witnesses before shewed, which wholly to recite, would be too long and tedious: therefore these shall suffice at this time, being the principall matters, and in manner the effect of all the rest. But now, before we will returne againe to the order of his examination, we thinke it good here to inserte a certain dialogue containing a communication betwene a frier named John Brusierd, and master Thomas Bilney, which was done at Ipswich, about the time place, because it was done in Ipswich, and also about the time of these examinations: the copie whereof we have written with the friers owne hand in the Latine, the copie whereof in English here ensueth.

A Dialogue betweene frier John Brusierd, and master Thomas Bilney, in Ipswich, concerning worshipping of Images.

Although you have blasphemed most pertinently the immaculat flock of Christ, with certain blasphemies of yeres, yet being moved partly by your gentle petitions, partly by long waiting, and by my brotherly disposition, I am come hither to talke with you secretly, before the reuerend fathers, upon the consideration of the thesauri errors which I see in you.

First, for that, when you began to shew the bart of your pestiferous errois, more benevolently than you ought, against the best of the ignorant multitude, you seemed to poyse upon the ground, the precious blood of Christ, as with a certaine vehement violence out of the miserable bellie of your heart. Where as you said, that none of the Saints do make intercession for us, nor obtaine for us any thing, you have pertinently blasphemed the efficacy of the whole church conference, with the precious blood of Christ. Which thing you are not able to deny, especially seeing the same so incessantly doth threme at the gates of heaven, through the continual intercession of the Saints, according as in the severnfold Litanie manifestly appereth to be seen.

Bilney. I marvel at you, no doubtless cannot marvel enough, but that the strong and bolde custome of superstitious men, thinking themselves not to be heard, but in much believing, doth put an end of my admiration. For our heavenly Father knoweth what we haue need of before he call us. Alas it is written: There is one Mediator of God and men, the man Christ Iesus. If then there be but one Mediator of God and men, the man Christ Iesus, there is our blessed Lorde: where is then Saint Peter and other Saints?

Brusierd. I suppose that no man is ignorant, but that the duties of the primitive church have al adjoined to be one mediator betwene God and men. Neither could any at that time praise or pray to the Saints, when as yet they living in the calamities of this bodie, and wassailing with the contrarie winds of this world, were not yet come to the port of rest wherunto they were travelling. Paul (I grant) did rightly asseme to be but one mediator of God and men, that time as yet there was no Saint. Can misse or put into the balance. What now seeing the church doth know, and doth certainly believe, through the bin-doubled revelations of God, that the blessed bright and other Saints are placed in the bosome of Abraham, the therefore like a god mother hath taught, and that most diligently, us her children, to praise the omnipotent Iesus in his Saints: and also to offer up by the same Saints, our petitions unto God. Whereof it is that the psal. saith: Praise ye the Lord in his Saints. Rightly also do we say and asseme, that Saints may pray for us. One man may pray for another: go, much more may Saints that do enjoy the fruition of his high blessedness. For it is written: God is my witnesse, whom I serve in my spirit, in the Gospel of his Sonne, that without ceasing I remember you in my prayer alwaies for you, &c.

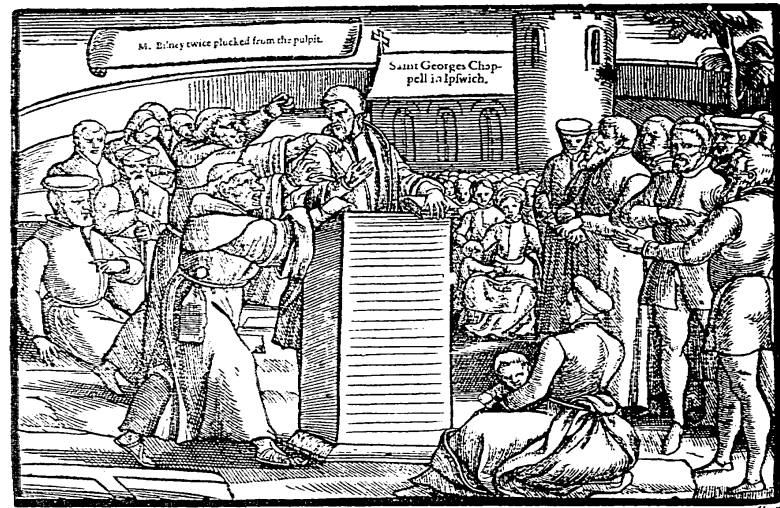
Bilney. I marvel doubtless, that you a man learned are not yet delivered out of the confuse dungeon of heresie, through the helpe of the holy Gospel: especially seeing that in the same Gospel it is written: Verily, verily, I say unto you, whatsoever you ask the Father in my name, he will give it unto you.

He saith not, whatsoever ye aske the Father in the name of St. Peter, St. Paul, or other Saints, but in my name. Let us aske therefore helpe in the name of him, which is able to obtaine for us of his father, whatsoever we aske, lest peradventure hereafter in the end of the world, at the strait iudgement we shall here: Hitherto in my name ye have asked nothing.

Brusierd. Wherefore marvel (with what mind, I cannot tell) that I being a learned man (as you say) am not delivered yet from the confuse dungeon of heresie, through the helpe of the Gospel: much more do you that are far better learned then I, cause me to marvel at your foolish admiration. Neither can I chuse but laugh at you, as one being rap to the thro heauen of such high mysteries, and yet for not those things which be done here in the lower parts of terrene philosophy: for what a ridiculous thing is it, for a man to looke so long upon the Sunne, that he can see nothing else but the Sunne, nor

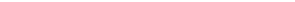
q q q. y.

cannot



(b)





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First, to answer herpunto, and to trie out this matter from  
what rounly to try it. And, let us see with what conscience  
he proceeded in his narration. At his first examination (saith  
he) he wasdiffe in his opinions, but yet God was fogood a  
Lord to him, that he was full converted to the true catho-  
like faith. And when might his goodly conversion begin?  
Some saies (nought he) before his burning. Here is no cer-  
taine day assigned, but many daies left at large, that hee  
might have the larger room, to walke in silence. Well then,  
but how many daies thes could be, I would faine knowe.  
The matter is, when he was burnt, he had many daies, no  
longer then they could send to London, for a tryall to  
burne him. Besides then shortly after his apprehension, at the  
first comming of the officers unto him, by and by he recoleat. A  
strange matter, that he wholy two yeeres before had laine in  
such a burning hell of despair, for his first aburration, I could  
say no other comfort, but only in returning to the same do-  
ctrine againe, which before hee had denied, bitterly refigning  
himselfe over to death, and taking his leave of his friends, and  
setting his face with Christ purposely to goe to Hierusalem,  
voluntarily there to fall into the hands of the Scribes and

A likely tale of  
D.D. 1915.







was confessed, and hounded before his burning, yet all this availed not that he recanted.

Contrary to  
historians  
that Diney did  
not agree to  
S.M.

ព្រះរាជ ឈ្មោះ  
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though by the  
day after  
two days that  
he did not re-  
sist at his bu-  
rning.

John Burnett  
Abcl.

Testimonies  
bearing that  
master Selig  
did not come  
at his death.

*Citrus* sp.  
D. long.

Director  
Dean of Arts

Another well  
top Billy.

Another to  
for future.

Time smart  
techniques for  
this year's

thousand, one marty<sup>r</sup> to beare witness to another: and among my friend Cope, pressing me with the authority of *Mr. Foxe*, saith, that he will beleue him before me: yet I trust, he will not refuse to credit this so ancient a Senior, father & tutor, being both in Wilneves time, and also by Wilneve converted, and familiarly with him acquainted: who being the same time at Cambridge, I suppose would inquire as much, and could knowe more of this matter, then master *Foxe*.

Touching the testimoniall of which I attune, I have noted before, how he in thise sundrie places of his sermons, hath testified of good Bilney, of that blessed Bilney, of Saint Bilney, how he died patiently against the tyrannicall see of Rome, &c. And in another sermon also, how the said Bilney suffered his bodie to be burned for the Gospell sake, &c. Item, in another place, how the said Bilney suffered death for Gods word sake. *videtur &c.*

[illegible]

But for so much as he, not contented with his sinne before  
tion, hath thus **Dz** reached out his banner before me, and  
with **Gods** **Arche** matters, herein keene and meane, and  
while he thinketh to helpe religion, and to his spiritual religion, and  
an bitter enemye to the church: to the intent therefore, that he being at  
head for a special reader, and a chief flay in the popes church  
might the better be knowne to be he, and that the ignorant  
and simple may see lobble little credit is to be giuen unto him  
as well in his other false facing out of matters, as namely  
in this present bitiois of **Salpines** recantation: I haue  
gently searched out and procured the true certifi-  
cate of his former **Arche** matters, and his sayes and pointes  
therebto belonging, testified me in the presence of many and pointes  
**Salpines** burning, with all the true certifi-  
cate of his former **Arche** matters, and his sayes and hearde  
as (master **Spoke**, who as in place and degree furmurthered the  
cause of matter **Spoke** (though he were long Chancellour) so  
being also both a spiritual person, and there present the same  
time, continuing for the same purpose the day before, to see be  
burning, was a priest beholder of things there done, to see be  
of his martyrdom, lobble credit I am faine to  
counterpeaue with the credit of matter **Spoke**. The copy

[illegible][illegible]

The testimony  
of male. Can  
never convert  
male. Many.

*Vide supra, p. 216.*

2. Doctor, Bar  
e archbishop

Dr. Thomas J. ...

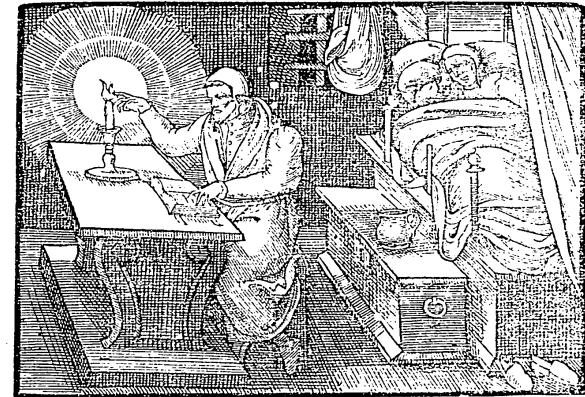
and } Anne

Sub: 3:1977  
ing the fire to  
the fire.

*The death and martyrdom of Thomas Bilney: his words to the people and to doctor Warner.*

923

A description of the godly constancie of Thomas Bilney, who being  
in prison, oftentimes proued the fire with his finger.



Thomas Sidney being in prison, Divers times pined the fire with his finger.

the experience of some spoken of in the flame, that in the flame they felt no hate, and in the fire they felt no consumption: and I constantly believe, that whosoever the flubbe of this worldie shall be washed by it, yet my soule and spirit shall be purged thereby: a paine for the time, whereon notwithstanding following: *et* joy vnlikeable. And here he much entreated of this place of Scripture: *Noli temere, quia redemptio et uocatio tua meo, meus est, et non timere, ne accedam, neque de flamma non accipiet te. Cum ambulaueris in igne, non comburetur, et flamma non ardebit, quia ego Dominus Deus tuus sanctus Israel, saluator tuus.* What is this? Feare not, for I haue redeemed thee, and called thee by thy name, thou art mine owne. When thou shalt goe thorow the water, I will be with thee, and the strong floods shall not ouerflow thee. When thou shalt walke in the fire, it shall not burne thee, and the flame shall not kindle vpon thee: for I am the Lord thy God, the holy one of Israel. Which he did most comfortable entreate of, as well intresp of himselfe, as applying it to the particular use of his friends there present, of whom, some tooke such sweet fruit therein, that they caused the whole said sentence to be faired twittin in tables, and some in their booke. The comfort thereof (in diuers of them) was neuer taken from them to their dy-

The Saturday next following, when the officers of execution (as the manner is) with their gleaves and halberds were readye to receiue him, and to leade him to the place of execution without the citie gate, called Bishopps gate, in alow ballied commonly called the Hollards pit, vnder Saint Leonards hill, encounterd about with great billes (which place was chosen for the peoples great fitting for the execution) at the coming forth of the faine knight, his shining gart of the yfaint bodye, one of his friends came to him, and with few wordes, as he durst, spake to him and prayed him in Gods behalf, to be constant, and to take his death as patiently as he could. Whereunto the said Iohn answered, with a quiet and mild countenance: Perceivinge therefore he entered his ship to saile on the troublesome sea, both for a while is tolled in the billows of the fame, but yett in hope that he shall once come to the quiet haven, he putteth in better course than heeretoforesaid. So hee now toward this sayling, and with faster dommes 3 shall flye, yett shortly after shall my ship be in the haucen; as I doubt not thereof by the grace of God, desiring you to helpe me with your prayers to the same effect.

able to be going forth in the streets, giving martyrdom  
 by the way, by the hands of one of his friends, and accompa-  
 nied with one of the most famous of the figures of the history  
 of Ecclesiastical, whom he did chuse as his own accompa-  
 nion, to be with him for his ghastly comfort: came at the last,  
 to the place of execution, and defended downe from the hill  
 to the fenne, approached in a lay mans gowne with his friends  
 and his friends, and his names out, he have being pitifully  
 managed at his death, and the friends being with him, and  
 all of them of a good bygone countenance, and beweeched  
 to the stake prepared, and somewhat fearing the preparation  
 of the fire, he desired that hee might speak some words;

[illegible][illegible]

27. Then, the chiefdom came to the dancers, asking them if they were the dancers of the *paŋ* ceremony. The dancers put off this matter and doubt, and stood in his hole and skirt and went into the hole, flanking him that ledge, and the chains were cast about him; and flanking them, the said deer to *ŋaŋan* came to him to bid him farewell, while spate birds flew about him.

28. Then when the said *ŋaŋan* they did most gently smile and inclined his body to speak to him in few words of thanks and the last were these: *ŋaŋaŋaŋaŋa, Paŋe gregem tūm, Paŋe gregem tūm, am am venat Dominus, veniat te faciam te faciam te faciam te faciam te faciam te faciam te faciam* the Lord's strength, he may find you for doing; and farewell good-matter do too, and pay for me and be departed without any answer, sobbing and weeping.

The words of  
Thomas Hil-  
ner at the stake.

Thomas Wil-  
ney put to death  
for preaching,  
being the first  
desired.

Thomas Sil.  
her parting at  
the stake.

Doctor Mar-  
r taking his  
farewell of  
Thomas Wil-  
son



2017年12月  
 12月12日  
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King John  
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Discharge certificate  
from hospital

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concern  
realms, by

Against this booke of the Beggars aboue prefired, being  
written in the time of the cardinall, another contrarie booke  
of supplication, was deuised and written shortly vpon the

[illegible]



bestard, that the king had received one or two of them, he came into the kings chamber, saying: If it shall please your Grace, here are divers forbidden persons who have written abroad, books containing manifest errors and heresies, deserving his grace to burne of them. Whereupon the king putting his hand in his bosome, took out one of the books and delivered it unto the cardinall. Then the cardinall together with his bishops, consulted how they might provide a speedy remedie for this mischief, and thereupon determined to give out a commission to forbid the reading of all English books, and namely, this booke of *Sageere*, and the new Testament, which was written in the year 1534. And thus the prohibition was put forth, which was the first of the prohibition of books, and divers other more: the tenour of which prohibition here followeth.

¶ A prohibition sent out by Cuthbert Tentall, bishop of London, to the archdeacons of his diocese, for the calling in of the new Testaments translated into English, with divers other books: The Catalogue whereof hereafter followeth.

¶ Whereby the permission of God, bishop of London, unto our wellbeloved in Christ, the archdeacons of London, or of his officiali house, grace and benediction. By the duty of our pastoral office, we are bound diligentlie with all our power, to foresee, provide for, route out, and put away all those things, which seeme to tend to the perill and danger of our subjects, and speciallie the destruction of their soules. Wherefore we heauily vnderstanding by the report of diuers credible persons, and also by the euident appearance of the matter, that many children inquisitively minded of Luthers sect, blinded through extreme wickednesse, wandering from the way of truth and the catholike faith, craftily haue translated the new Testament into our English tongue, intermeddling therein with hereticall articles, and erroneous opinions, pernicious and offensive, seducing the simple people, attempting by their wicked and peruerse interpretations to propheane the maiestie of the Scripture, which hitherto had remained vndefiled, and craftily to abuse the most holy word of God, and the true sense of the same: of the which translation, there are many books printed, some with glosses, and some without, containing in the English tongue that pestiferous and most pernicious poison dispersed throughout all our diocese of London in great number: which truly without it speedie remedie, without doubt, will continue and infect the flocke committed vnto vs, with most deadly poison and heresie, to the greivous perill and danger of the soules committed to our charge, and the offence of Gods diuine maiestie. Wherefore we Cuthbert the bishop aforesaid, grieuouly sorrowing for the same, and incuring the suspension of heresie, they do bring in, and really deliver vnto our vicar general, al and singular such books as containe the translation of the new Testament in the English tongue, and that you doe certifie vs, or our said commissarie, within two monthes after the day of the date of these presents, duly, personally, or by your letters, together with these presents, vnder your seales, what you haue done in the premises, vnder paine of contempt. Given vnder our seale, the 23. of October, in the fifth yere of our consecration, an. 1536.

¶ The like commission in like manner and forme, was sent to the three other archdeacons of Middlesex, Essex, and Colchester, for the execution of the same matter, vnder the bishops seale.

¶ The names of the books that were forbidden at this time, together with the new Testament.

The Supplication of Beggars.  
The resolution of Anabaptists, of Luther.  
The new Testament of Tyndall.  
The wicked Manner.  
The churche of Christ.  
A new edition to Pauls Epistle to the Romans.  
A Dialogue betwixt the father and the sonne.  
Oeconomia Christiana.  
Vnio dissoluitum.  
Pia Precautiones.  
Captiuitas Babylonica.  
Ioannes Hus in Orem.

Zwinglius in Cataphatis.  
De pueris institutis.  
Brentius de administranda Republica.  
Luther ad Galatas.  
De liberata Christiana.

Luthers exposition upon the Pater noster.  
¶ Besides these books here before mentioned, for this a short time after, there were a great number more of other books in like manner prohibited by the kings proclamation: but put by the bishops procurement, an. 1539. the Catalogue whereof with the names and the authors, are here to be seen.

Libri Secte sue factionis Lutherianae importati ad ciuitatem London. per fauores euilem Secte, quorum nomina et auctores sequuntur.

¶ Omnis Wilelmi viri piffimi dialogorum libri quatuor, quorum primus diuinitatem & ideas tractat. Secundus vniuersarum creatorem completum. Tertius de virtutibus vitijsq; contrarijs copiosissime loquitur. Quartus Romanæ Ecclesie sacramenta, eius pelficam dotationem, antichristi regnum, fratrum fraudulentam originem atque eorum hypocritism demonstrat.

De bonis operibus doctoris Mar. Lutheri.  
Epistola Lutheri ad Leonem x. summum Pontificem: Testificata consolatoria pro laborantibus & oneratis Mart. Lutheri.

Tractatus Lutheri de liberata Christiana.  
Sermo doctoris Martini Lutheri.  
Enarrationes M. Lutheri in epistolas D. Petri.  
Responsio Martini Lutheri ad librum Magistri Bartholomaei Catharini defensoris Silestini Pontificis, cum expofita visione Daniels & de an. Christi.

De operibus Dei, Martini Cellarii auctore.  
Deuteronomus Moysi ex Hebræo castigatus, cum annotationibus Martini Lutheri.  
Lutheri Catechismus Latina donatus ciuitate, per Ioannem Lonicum.

Ionas Propheta, Martini Lutheri commentariolo explicatus.

In Epistolam Pauli ad Galatas, Martini Lutheri commentarius.

Mart. Lutheri epistolam farago pietatis & eruditionis plena, cum Psalmorum aliquot interpretatione.

Enarrationes seu Postille Mart. Lutheri in lectiones quæ ex Euangelicis historijs, Apostolorum scriptis, alijsq; sacris scripturis literis desumptæ per vniuersum annum, cum diebus dominicis, quam duorum memorie sacris super missam faciendam recitatur.

Conclusioes sedecim R. patris Domini Martini Lutheri de fide & ceremonijs.  
Eiusdem de fide & operibus saluberrima declaratio.  
Ceremoniarum eruditissima resolutio, quid sint & quomodo eis vtiendum.

Conclusioes quinquaginta eiusdem pro timoratis confidentijs.

Resolutio Lutheriana super propositionem suam 13. de potestate Papæ.

Didimi Faurentii aduersus Thomam Placentinum, pro Martino Luthero Theologo oratio.

Enarrationes nouæ Domini M. Lutheri in Ionam Prophetam.

De votis monasticis Martini Lutheri iudicium.  
Enchiridion pium precationum Martini Lutheri.

Conciliulz quædam Martini Lutheri in deipare virginis & aliquot festis dies, nuper & populari lingua Latine factæ.

In Esaiam Prophetam commentarius Ioannis Oecolampadij.  
In Danielen Prophetam Ioannis Oecolampadij libri duo.

Apologetica Ioannis Oecolampadij de dignitate Eucharistie.  
Item, Sermones duo ad Theobaldum Billicanum, quoniam in verbis & sensu alienum sensum inferunt.

De non habendo pauperum delectu, Ioannes Oecolampadij.

In postremos tres Prophetas, nempe Haggeum, Zachariam, & Malachiam, commentarius Ioannis Oecolampadij.

Quid de Eucharistia veteres tum Græci, tum Latini senserint Dialogus in quo epistole Philippi Melancthonis & Ioannis Oecolampadij inter se sunt.

Apologetica Ioannis Oecolampadij de dignitate Eucharistie.

Ioannes Oecolampadij de genuina verborum Domini, Hoc est corpus meum, significatio.

In Epistolam Pauli Apostoli ad adorationes à Ioanne Oecolampadij recognoscitur.

Acceperis, id est expofitio Eucharistie negotij ad Martini Lutherum, Huldrici Zwinglij auctore.

Complinationes Eliaz Prophetæ fetura prima, cum Apologia per Huldricum Zwinglium.

Farrago Annotationum in Genesim, ex ore Huldrici Zwinglij. Annotationes per Leonem iudam, ex ore Zwinglij, in veramque Pauli ad Corinthios Epistolam.

Ad Philippenses annotationes per Leonem iudam, ex ore Huldrici Zwinglij exceptæ.

Ad illuflriffimum Germaniar. principes Augustæ congregatos de conitijs Ecclij.  
In Cataphatis Irenæus Strophas Elenchos Huldrici Zwinglij.  
De veteri & falsa religione Huldrici Zwinglij commentarius.

Ad illuflriffimum Cartorum principem Philippum, Sermones de prouidentia Dei, Huldrici Zwinglio auctore.

Complinationes Irenæus Prophetæ fetura prima, cum Apologia per Huldricum Zwinglium.

Ad Theobaldum Bellicani & Vrbani regij Epistolas responsio Huldrici Zwinglij.

Quo pacto ingenui adolescentes formandi sunt, præceptioes paucula, Huldrici Zwinglio auctore.

Annotationes Ioannis Bugenhagij Pomerani in Epistolas Pauli ad Galatas, Ephesios, Philippienses, Colossenses, Theſſalonicenses, primam & secundam.

In Regum duos vitiosos libros annotationes Ioannis Bugenhagij Pomerani post Samuelum, iam primum emissa.

Ioannes Bugenhagij Pomerani annotationes in Deuteronomium, & in Samueli Prophetam, id est, duos libros Regum.

De coniugio Episcoporum & diaconorum, ad venerandum doctorem Wolfgangum Reytenbold, per Ioannem Bugenhagij Pomerani auctore.

Explicatio brevis, simplex, & canonica libelli Ruth, ea forma quatuor veteris test. canonici libri expofiti sunt, auctore Conrado Pellicano.

Palterium Davidis, Conradi Pellicani opera elaboratum: non esse ferendas in templis Christianorum imagines & statuas coli solitas, auctoris ecclesiasticus Argentorati.

Epistola Martini Bucer, Evangelicæ doctrinæ variationes nuncupata. De hebreis domibus que apud Danielen sunt opusculum, in quo tractatur de sacrificijs misæ abolendo, incepto auctore.

Nouæ doctrinæ ad veterem collatio per Vrbani Kegium, in quo tractat de facris Ecclesiæ.

Collectanea communium troporum sacrosanctæ scripturæ, Bartholomæo Westhemero collectore.

In Epistolam ad Romanos, Andree Cypriophen Coffermentis interpretatio. Adiecta est Epistola à Philippo Melancthone, fectæ, que vniuersis testamētis completentes præcipua capita totius Christianismi, cum adiectis scholijs.

Epistola Pauli ad Titum iam recens per Ioannem Agricola scholijs nouis illustrata.

In Hoseam Prophetam, s. sermones Capitonis.

Dispositio orationis in Epistolam Pauli ad Romanos, Philippo Melancthone auctore.

Sancti Pauli ad Colossenses Epistola, cum commentarijs Philippi Melancthonis.

Noua scholia Philippi Melancthonis in Prouerbia Salomonis.

De autoritate, officio, & potestate Pastorum ecclesiasticorum, ex Philippi Melancthonis editione.

Philippi Melancthonis Annotationes in Ioannem.

Annotationes Philippi Melancthonis in Euangelij Mathæi.

Enarrationes perperam in sacra quatuor Euangelia per Martinum Bucerum.

In Sancti Pauli Epistolam ad Ephesios, Martinus Bucer.

In Theophaniam, quæ Sophoniam vulgo vocant, Epitomegraphus, ad Hebraicam veritatem versus, per Martinum Bucerum.

lib. cum commentarijs Ioannis Brentij.

Ecclesiastes Salomonis cum commentarijs Ioannis Brentij.

In Diui Ioannis Euangelium lo. Brentij exceptis.

Francisci Lambertii Auinionensis, in diui Luca Euangelium commentarij.

Francisci Lambertii commentarij de Prophetia, eruditione, & linguis, deque litera & spiritu.

In regulam Minoritarum, & contra vniuersas perditionis Sectas, Francisci Lambertii commentarij.

Eiusdem libellus de differentia stimuli carnis Sathanæ nuncijs & visionis.

In Cantica Canticorum Salomonis, libellum quidem sensibus altissimis, in quo sublimia sacri coniugij mysteria quæ in Christo, & Ecclesia sunt, pertractantur, Francisci Lambertii commentarij.

In Amos, Abdiam, & Ionam, Prophetas, commentarij Francisci Lambertii.

Francisci Lambertii commentarij in iij. vltimos Prophetas, nempe Sophoniam, Aggeum, Zachariam, & Malachiam.

Westellus de sacramento Eucharistie, & de audienda missa, Farrago Westelli Groning. Lux mundi olim vulgo dicta, in qua tractatur de prouidentia Dei, de dignitate & pietate Ecclesiastica, de Sacramento penitentiae, & quæ sunt clauæ Ecclesiæ, & de purgatorio.

Westelli Epistola aduersus M. Eugelbertum Lerdens, in qua tractatur quid sit temerum de futurum & mortuorum apparitionibus, & de suffragijs & celebrationibus.

Tractatus Westelli de oratione & modo orandi.

De Christi incarnatione, de magnitudine, & amaritudine dominicæ passionis, libri duo, VV. effello Groningensi auctore.

In Dei gratie & Christianæ fidei commendationibus, contra falsam & pharisaicam multorum, de iustis & metis operum doctrinam & gloriantur, fragmenta aliquot D. Ioannis Cocchij, nunquam antea excusa.

Dialogus D. Ioannis Cocchij Mechliniensis, de quatuor errorib. circa Euangelicum legem exortis.

Quod non sit oneroso conflictio paradox. Ioannis Oecolampadij. De celebrata monachatu, & vidualitate, Dominio Andree Carolofladio auctore.

Francisci Lambertii commentarij, de causis execrationis multorum seculorum, & veritate denus & noui testamenti recordia reuelata, &c. Ex Reg. Brit. Londini.

The new Testament in the Catalogue above recited, began first to be translated by William Tyndall, and so came forth in print, about the year of our Lord 1534. whereupon Cuthbert Tentall bishop of London, with Sir Thomas Spoke, being fore agreed, desired him to bestow that false erroneous translation, as he called it, & to have it done by Augustine Packington a Mercer, who was a student, where the bishop was. This man favoured Tyndall, but turned the contrary into the bishop. The bishop being desirous to bring his purpose to passe, commended him that he would gladly buy the new Testaments. Packington hearing him say so, said: My Lord, I can doe more in this matter, than most merchants that be here, if it be your pleasure: for I know the Dutchmen and strangers that haue bought them of Tyndall, and haue them here to sell: if it be your pleasure, I must disburse money to pay for them: or else I cannot haue them; and so I will assure you to haue currie booke of them that is printed and binde. The bishop thinking he had said by the way, said: Do your diligence gentle. After Packington get them for me, and I will pay whatsoever they cost: for I intend to burne and destroy them all at Pauls crosse.

This Augustine Packington, went vnto William Tyndall, and declared the purpose of his master the bishop, and desired him to haue them done by him. Tyndall answered him, saying: I will haue them done by me, but I will haue the thanks, and Tyndall had the money. After this, Tyndall corrected the same new Testaments againe, and caused them to be newly printed, so that they came thicke and threfoold ouer into England. When the bishop perceived that, he sent for Packington, and said to him, how cometh it that there are so many new Testaments abroad: you promised me that you would buy them all. Tyndall answered him, saying: I bought all that were to be had, but I perceive they haue printed more since. I see it will neuer be better so long as they haue letters and stamps, wherefore you were best to buy the stamps too, and so you shall be sure. At which answer, the bishop smiled, and so the matter ended.

In that space after, it fortuned that George Constantine Iones apprehended by Sir Thomas Spoke, which was then Chamberlaine of England, supposed of certaine heresies during the time that he was in the custody of Sir Spoke. After diuers communications, amongst other things Sir Spoke asked of him, saying: Constantine, I would haue thee be pleased to me in one thing that I will aske, and I promise thee I will shew thee fauour in all other things whereto thou art accused. There is beyond these, Tyndall, Spoke, and a great many of you, I know they cannot live without helpe. There are some that helpe and succour them with money, and thou be one of them: hauest thou part therof, and therefore I desire from whence it came. I pray thee tell mee, who be they that helpe them thus? Sir Spoke, quoth Constantine, I will tell you truly: it is the bishop of London that hath holpen vs; for he hath bestowed among vs a great deale of money vpon new Testaments to burne them, and that hath bene, and yet is our onely succour and comfort: grow by my truth, quoth Spoke. I thinke even the same, for so much I told the bishop before he went about it.

Of this George Constantine moreover it is reported by Sir Thomas Spoke, that he being taken and in hold, seemed well content to renounce his former doctrine, and not onlie to discorde certain of his fellowes, but also himselfe and deified, how those bookes, which he himselfe and other of his fellowes had bought and shipped, might come to the bishops hands to be burned, and shewed to the said Sir Thomas Spoke Chamberlaine, the hymnans name that had them, and the markes of the handes, by the which the bookes afterward were taken and burned. Besides this, he is reported also to haue disclosed diuers of his companions, of whom, some were abured after, some had abured before, as Richard Itean, who was committed to sequestrate Eucharistie, and is thought there to haue died in prison, or else had not escaped their hands, but should haue suffered burning, if the report of Sir Spoke be to be credited. Spoke in his practice against Tyndall.

Partwithstanding, the same Constantine afterward, by the helpe of some of his friends, escaped out of prison ouer the seas, and after that, in the time of King Edward, was one of them that troubled the good bishop of S. Dauides, which after in S. Iudas time was burned. But of Constantine enough.

Mention was made in the last before, pag. 928. how the bishops had procured of the king a proclamation to bee set forth in the yere of our Lord 1539. for the abolishing of all books as aforesaid, and also for the withstanding of all such as taught or preached any thing against the dignitie and ordinances of the Church of Rome. Upon this proclamation inflied great persecution and trouble against the poore innocent flock of

Augustine Packington, the brother of Cuthbert Tentall.

George Constantine.

Out of Spokes practice against Tyndall.

George Constantine a disciple of his fellowes.

George Constantine a trouble of Cuthbert Tentall.



Richard Ba  
field monk,  
chamberlain  
of the Abbey

of 2000.















the cruel  
handling of  
rainbow,

miracle and a  
adious  
ke of God  
hold.







He certifieth  
Frith's writing  
against Spore.

heare he was sent unto the tower of London, where as he had many confusions with the bishops, but specially in writing with Sir Thomas Spore. The first occasion of his writing was this: Upon a time he had communication with a certain old familiar friend of his, touching the sacrament of the body and blood of Christ. The whole effect of which disputation, consisted specially in these four points.

1. First, that the matter of the Sacrament is no necessary article of faith, under paine of damnation.

2. Secondly, that inasmuch as Christ's naturall body in like condition hath all properties of our body, sinne only except, it cannot be, neither is it agreeable unto reason, that he should be in two places or more at once, contrary to the nature of our body.

3. Moreover, it shall not seeme meet or necessary, that we should in this place vnderstand of Christ's words, according to the letterall sense, but rather according to the order and phrase of speech, comparing phrase with phrase, according to the analogy of the scripture.

4. Last of all, how it ought to be received according to the true and right institution of Christ, albeit that the order which at this time is crept into the church, and is vied now a daies by the priests, doe neuer so much differ from it.

And furthermore as the treatise of this disputation seemed somewhat long, his friend desired him that such things as he had reasoned upon, he would briefly commit unto writing, and give unto him for the helpe of his memory. Frith, albeit hee was unwilling, and not ignorant how dangerous a thing it was to enter into such a contentious matter, at the last notwithstanding he being overcome by the importunity of his friend, rather followed his will, then looked to his owne safeguard.

There was at that time in London a Lad named William Hole, which having great friendship toward this party, instantly required of him to give him licence to reade once that same writing of Frith's, which when he had read, hee was unwilling, and not ignorant how dangerous a thing it was to enter into such a contentious matter, at the last notwithstanding he being overcome by the importunity of his friend, rather followed his will, then looked to his owne safeguard.

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Ergo, none of us doe eat Christ corporally, but mystically, and spiritually in our signes as they did.

For the probation of the first part, Frith proceeding in his discourse, doeth shew the ancient fathers before Christ's incarnation, did never believe any such point of this grosse and carnall eating of Christ's body: and yet notwithstanding they did eat him spiritually and were saved: as Adam, Abraham, Moses, Aaron, Jobines, and other goodly Israelites besides.

All which faith he did eat the body of Christ, and did drinke his blood as we doe. But this eating and drinking of the body and blood of Christ, was called by the fathers, not to be taken spiritually, pertaining only to faith, and to the things that they were under the cloud, and drinke of the rocke which followed them, this rocke was Christ, which was promised them to come into the world. And this promise was first made unto Adam, when as it was said unto the serpent: I will put hatred betweene thee and the woman, betweene her seed and thy seed, &c. And afterward againe unto Abraham: In thy seed shall all people be blessed, &c. Adding also the sacrifice of circumcision, which was called a signe and a token of the covenant made betweene God and Abraham, admonishing us thereby, how we should ingorge and drinke the sacrament of his body and blood: to wit, that albeit it be called the body of Christ, yet wee should properly understand thereby the fruit of our justification, which plentifully doth feed us into the faithfull by his most heavenly body and blood.

Likewise the same promise was made unto Moses and Aaron, whereby he beleve upon Christ, which was so often promised, but also did persequite him by devils means, both by the Spuma which came downe from heaven, and also by the water which issued out of the rocke, for the refreshing of the bodies of his people.

Neither is it to be doubted, but that both Spuma and this water be a propheticall mystery in them, declaring the very selfe same thing, which shew the bread and the wine doe not declare unto us in the sacrament. For thus saith S. Augustine: Whosoever did understand Christ in the Manna, did eat the same spiritual food that we do. But they which by that Manna fought only to fill their bellies, did eat thereof, and are dead. So likewise faith he of the drinke: For the rocke was Christ. And he by and after hee intereth thus: Spokes did eat Spuma and Jobines also, and many other also did eat thereof which pleased God, and are not dead. Why? because they did understand the drinke made spiritually. They did spiritually hunger, and did spiritually taste of it, that they might spiritually be satisfied. They all did eat the same spiritual meat, and all did drinke the same spiritual drinke: all one spiritual thing, but not all one corporal matter (for they did eat Spuma, and we another thing) but the selfe same spiritual thing that we doe, and although they drinke the same spiritual drinke that we doe, yet they drinke one thing, and we another: why? because the drinke signified all one thing in spiritual effect. Holy did they drinke all one thing: The Apostle answereth: Of the spiritual rocke which followed them, for the rocke was Christ. And soe also adding these words, faith: Behold the signes are altered, and yet the faith remaineth one. Whereby a man may perceive that the Spuma which came downe from heaven, was the same unto them that our sacrament is unto us, and that by either of them is signified, that the body of Christ came downe from heaven, and yet notwithstanding neither any of them said, that Spuma was the very body of Christ, as our sacramentall bread is not indeed the body of Christ, but a mystical representation of the same. For like as the Spuma which came downe from heaven, and the bread which is received in the supper, both nourish the body: even so the body of Christ coming downe from heaven, and being given for us, both quicken by the spirits of the believers unto life everlasting. When if the salvation of both people be alike, and their faith also one, there is no cause why the should add transfusion of Spuma into our sacrament, more then they beleue they should be altered & changed. Spore, for because they are named sacraments even by the signification of the name, they must needs be signes of things, or else of necessity they can be no sacraments.

But some may here object and say: If only faith, both unto them and also unto us, be sufficient for salvation, what need then any sacraments to be instituted? he answereth, that there are three causes why sacraments are instituted. The first S. Austen declareth in these words, writing against Paulinus: Spore (saith he) cannot be knit together into one named religion, be it true, or be it false, except they be knit by the society of signes and visible sacraments, the power thereof, both to comfort and persuade, inasmuch that such as containe them are looked for, that is to wit, to be comforted, without the which goodnesse cannot be made perfect, &c. Another cause is, that they should be helpe to graft and plant faith in our hearts, and for the confirmation of God's promises. But this use of sacraments may be yet ignorant of, and more there is which doe preposterously judge of the same, taking the thing for the thing it selfe, and worshipping the same: even by like

reason in a manner, as if a man would take the bush that bare getteth the Auratic noise, and fische it to taste his flesh, and would not see into the Auratic were the wine is. Thirdly, they doe serve unto this use, to stirre by the minde and heart of the faithfull to give thanks unto God for his benedictions. And these in a manner are the principall points of his booke.

Then Spore (as is aforesaid) had gotten a copie of this treatise, he showed it unto him that he might, to make answer unto this young man (so) for he calleth him throughout his whole booke, but in such sort, that when the booke was once set forth, and shewed unto the world, then hee induced himselfe all that he might, to keep it from printing, peradventure lest that any copie thereof should come unto Frith's hands. But not any copie thereof had gotten a copie thereof, by means of his friends: he answered him out of the pit of his heart, saying nothing that any man could believe to the perfect and absolute handling of the matter. And as it were a great labour, so doe I thinke it not much necessary to repeat all his reasons and arguments, of the testimonies which he had gathered out of the doctors: specially forasmuch as the archbishop of Cantuery Crumwell, in his Answer against the bishop of Winchester, learnedly doth have selected them abundantly, gathering the witness of his friends, and chiefly helps from thence that hee hath used against the other: and I doubt much whether the archbishop ever gave any more credit unto any author of that doctrine, then unto this aforesaid Frith.

That brevity of wit was in him, and excellency of doctrine, it may appeare not only by his booke, which he wrote of the Sacrament, but also in them which hee intituled of Purgatory. In the which quarell hee was assisted by the violence of those subtle and subtle enemies: that is to say, of Rochester, Spore, and Askefeld, whereof the one by the helpe of the doctors, the other by the use of the scripture, and the third by the helpe of natural philosophy had conspired against him. But he, as a hypocrite, fighting not against two only, but even both them all together, did so overthrow and confound them, that hee converted himselfe to his part.

Whence all these commendations of this young man, there was also in him a friendly and prudent moderation in the writing of the truth, which with a learned subtilty, which without it, all other good gifts of knowledge, be they never so great, cannot greatly profit, but often times doe very much hurt. And thus doth that all things in all places were in face from all kind of dissension, that there were no mention made amongst Christians, neither of Luther died for us, but that there might be all one in Christ. Neither do I thinke that any thing could happen more grievous unto those worthy men, than their names to be abused to sects and factions, which I greatly withstood and shone against all factions. Frith doth here discourse why our paine should be the truth: neither so rashly intermeddle in this matter, that I will detest any thing from either part, but rather wish of God I might loyally either part unto other.

Now, forasmuch as wee situate of the story of John Frith, I cannot chuse but must needs earnestly and heartily imbrace the prudent and godly moderation which was in that man, who maintaining this quarrell of the sacrament of the Lord's supper, no less boldly than learnedly, and so as no man in a manner had done it more fearlessly and patiently yet he did it so moderately, without any contention, that hee would never seeme to bridle against the papists, except he had been driven to it even of necessity. In all other matters where necessity did not move him to contend, hee was ready to grant all things so quietly, as his most modest reason and answers did declare.

For when as Spore disputing in certaine place upon the sacrament, laid against him the authority of doctor Erasmus, for the violence of the body and blood in the sacrament, he answered unto Spore and his companions, that he would promise under this condition, that the sentence of Luther and Erasmus might be holden as ratified, hee would never speake more words of it: so in that point they did both agree with him, that the sacrament was not to be worshipped, and that I should be taken away, hee was contented to permit every man to follow the opinion of the Sacrament, as hee should put into their hearts: for then there remained no more poison, that any man ought to be afraid of. Therefore if they did agree in that which was the chief point of the sacrament, they should easily agree and agree in the rest.

Thus much he wrote in the treatise, intituled, The erile of Erasmus against Spore. Which words of this most meek man in Christ, if they would take place in the contentious divisions and divisions of our times, both great ease and little labour, men might be brought to a unity in this controversee, and much more concord and love should be in the church, and much less offence given abroad then there is.

But to our story againe of John Frith: who after hee had now sufficiently contented in his writings with Spore, Rochester, and Askefeld, Spore some in law, hee was at the last

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carried to Lambeth, first before the bishoppe of Cantuery, and afterward unto Croton, before the bishoppe of Chichester, to plead his cause. All of all, hee was called before the bishoppes in a common assembly at London, where as hee constantly defended himselfe, if he might have been heard.

The order of his ingagement, with the manner of his examination and articles which were objected against him, are compiled and set forth by himselfe, in a letter written and sent unto his friends, which letter was prisoner in the Tower.

A Letter of John Frith to his friends, concerning his troubles: wherein after hee hath first written a breefe preface saluted them, entering then into the matter, thus hee writeth.

I Doubt not deare brethren, but that it doth some deale vex you, to see the one part have all the words, and freely to speak what they list, and the other to be bound to silence, and not to be heard in defence. But I referre your matters to God, which shortly shall judge after another fashion. In the meane time I have written unto you as briefly as I may, what articles were objected against mee, and what were the principall points of my condemnation, that ye might understand the matter certainly.

The whole matter of this examination was comprehended in two speciall parts, that is to say, of purgatory, and of the substance of the sacrament.

And first of all, as touching purgatory, they inquired of me whether I did beleue there was any place to purge the spots and filth of the soule after this life. But I said, that I thought there was no such place. For man (said I) doth consist, and is made only of two parts, that is to say, of the body and the soule, whereof the one is purged here in this world, by the erie of Christ, which hee layeth upon every child that hee receiveth: as affliction, worldly oppression, persecution, imprisonment, &c. and last of all the reward of sinne, which is death, is laid upon vs: but the soule is purged with the word of God, which we receive through faith, to the salvation both of body and soule. Now if ye can shewe me a third part of man beside the body and the soule, I will also grant unto you the third place, which you doe call purgatory. But because we cannot doe this, I must also of necessity deny unto you the bishop of Rome's purgatorie. Nevertheless, I count neither part a necessary article of our faith, to be beleue under paine of damnation, whether there be such a purgatory or no.

Secondly, they examined me touching the sacrament of the altar, whether it was the very body of Christ or no. I answered, that I thought it was both Christ's body, and also our body, as Paul teacheth vs in the first Epistle to the Corinthians, and teacheth elsewhere. For what is made one bread of many cornes, it is called our body, which being diuers and many members, are affeate and gathered together into one fellowship or body. Likewise of the wine, which is gathered of many clusters of grapes, and is made into one liquor. But the same bread againe, in that it is broken, is the body of Christ, declaring his body to be broken and deliuered unto death, to redeeme vs from our iniquities.

Furthermore, in that the sacrament is distributed, it is Christ's body, signifying that as verily as the sacrament is distributed unto vs, so verily is Christ's body and the fruit of his passion distributed unto all faithfull people.

In that it is received is Christ's body, signifying that as verily as the outward man receiveth the sacrament with his teeth and mouth, so verily doth the inward man through faith receive Christ's body and fruit of his passion, and is as sure of it, as of the bread which hee eateth.

Well (said they) doest thou not thinke that his very naturall body, flesh, blood, and bone is really contained under the sacrament, and there present without all figure or similitude? No, said I, I doe not so thinke. Notwithstanding I would pot that any (should count, that I make my saying (which is the negative) any article of faith. For even as I say, that you ought not to make any necessary article of the faith of your part (which is the affirmative) so I say againe, that we make no necessary article of the faith of our part, but leave it indifferent for all men to judge therein, as God shall open their hearts, and no file to condemn or despise the other, but to nourish in all things brotherly love, and one to beare another's infirmities.

After this they alleaged the place of S. Augustine, where hee saith, *Frater in manibus propriis*. That is to say, He was carried in his owne hands.

Whereunto I answered, that Saint Augustine was a plaine Interpreter of himselfe: for he hath in another place *Frater tuum tangam in manibus suis*: I have not sayd, He was carried as it were in his owne hands: which is a phrase of speech not of one that doth simply affirme, but only of one expressing a thing by a similitude. And albeit that Saint Augustine had not

John Frith  
commenced his  
letter to his  
friends, but  
the body and  
blood of Christ.  
being given.

The sacrament  
of Christ's  
body.

Erasmus  
translation.

Frater in manibus  
propriis.

Erasmus  
translation.



not thus expounded himself, yet he writing unto Boniface, doth plainly admonish all men, that the Sacraments doe represent and signifie those things whereof they are Sacraments, and many times even of the multitude of the things themselves they doe take their names: and therefore according to this rule it may be said, hee was borne in his own hands, when as hee bare in his hands the sacrament of his body and blood.

Then they alleged a place of Chrysostome, which at the first blissh may seem to make much for them: who in a certain homily upon the Supper, writeth thus: Doest thou see bread and wine? Doe they depart from thee into the daughte as other meates doe? No, God forbid. For as in wine, when thou comesth to the fire, nothing of the substance remaineth nor abideth: so to hee that thinketh that the mysteries are consumed by the substance of the body &c.

These words I expounded by the words of the same Doctor, which in another homily saith in this manner: The inward eies (saith he) as loone as they see the bread, they see over all creatures, and doe not think of the bread that is hold of the baker, but of the bread of euentual life, which is signified by the mystical bread. Now hee consider the places together, and you shall perceive that the last expoundeth the first plainly. For he saith: Doest thou see the bread and wine? I answer by the second may. For the inward eies as loone as they see the bread, do passe over all creatures, and doe not any longer thinke vpon the bread, but vpon him which is signified by the bread. And in this manner hee seeth it, and againe hee seeth it not: for as hee seeth with his outward eies, hee cannot see, so with his inward eies hee cannot not: that is to say, regarded not the bread, or thinke not vpon it, but is otherwise occupied. Euen as when we play or doe any thing else negligently, we commonly are wont to say, we see not what we doe: not that indeed we doe not see that which we were about, but because our mind is fixed on some other thing, and doth not attend vnto that which the eies doe see.

In like manner may it be answered vnto that which followeth. Doe they aske from thee (saith he) into the daughte as other meates doe? I will not so say. For other meates passing throw the bowels, after they haue of themselves giuen nourishment vnto the body, be voided into the daughte; but this is a spiritual meate, which is received by faith, and nourisheth both body and soule vnto euersuelling life; neither is it at any time as voided as other meates are.

And as before I said, that the externall eyes doe behold the bread, which the inward eies being otherwise occupied, doe not behold or thinke vpon: euen so our outward man doth digest the bread, and void it into the daughte; but the inward man doth neither regard nor thinke vpon it, but thinketh vpon the thing it selfe that is signified by that bread. And therefore Chrysostome a little before the words which they alleged, saith: Lift vp your minde and heare, Whereby hee admonisheth vs to looke vpon, and consider those heauenly things which are represented and signified by the bread and wine, and not to marke the bread and wine it selfe.

Here they said, that was not Chrysostomes minde: but that by this example hee declareth that there remained no bread nor wine I answered, that was false: for the example that hee taketh, tendeth to no other purpose, but to call away our spiritual eies from the dwelling of visible things, and to transport them in another way as in things that are seen, were of no force. Therefore hee draweth away our mind from the consideration of these things, and fixeth it vpon him, which is signified vnto vs by the same. The very words which follow, sufficiently declare this to be the true meaning of the author, where as hee commandeth vs to consider all things with our inward eies: that is to say, spiritually.

But whether Chrysostomes words doe tend either to this or that kinde, yet do they indifferently make on our part against our aduersaries, which way soeuer we doe vnderstand them. For if he thought that the bread and wine doe remaine, we haue no further to trouble: but if he meant contrariwise, that they doe not remaine, but that the nature of the bread and wine are altered, then are the bread and wine fully ynned with Sacraments and mysteries, which can be said no place to be in the nature and mysteries: for that which is in no place, how can it be a sacrament, or supply the room of a mystery? Finally, if he spake only of the outward formes and shapes (as we call it) it is most certaine that they doe continually remaine, and that they by the substance of the body are not consumed in any place: therefore it must necessarily follow the words of Chrysostome to be vnderstood in such kinde as I haue declared.

Here peradventure many would murrell, that forso much as the matter touching the substance of the sacrament, being separate from the articles of faith, and binding no man of necessity either vnto saluacion or damnation, whether he beleue it or not, but rather may be left indifferently vnto all men, freely to iudge either on the one part or on the other, according to his owne minde: so that neither part doe conserue or despoile the other, but that all loue and charity be still holden and kept

In this diffension of opinions: what then the cause is, why I would therefore willingly suffer death. The cause why I die is this: for that I cannot agree with the Diuines and other head priests, that it should be necessarily determined to be an article of faith, and that we should beleue vnder paine of damnation, the substance of the bread and wine to be changed into the body and blood of our Sauour Iesus Christ, the forme and shape onely not being changed. Which thing if it were most true (as they shall neuer be able to proue it by any authority of the Scripture or doctors) yet shall they not bring to passe, that that doctrine, were it neuer so true should be holden for a necessary article of faith. For there are many things both in the Scriptures and other places, which wee are not bound of necessity to beleue as an article of faith.

So it is true, that I was a prisoner and in bonds when I wrote these things, and yet for all that I will not hold it as an article of faith, but that you may without danger of damnation, either beleue it, or thinke the contrary.

But as touching the cause why I cannot asseme the doctrine of Transubstantiation, diuers reasons doe lende me thereto. First, for that I doe plainly see it to be false and vaine, and not to be grounded vpon any reason, either of the Scriptures, or of approved doctors.

Secondly, for that by my example I would not be an author vnto Christians, to admit any thing as a matter of faith, more then the necessary points of their Creed, wherein the whole summe of our saluation doth consist, specially such things, the beleue whereof haue no certaine argument of authority or reason.

I added moreover, that their church (as they call it) hath no such power and authority, that it either ought or may binde vs vnder the perill of our soules, to the beleueing of any such articles.

Thirdly, because I will not for the fauor of our diuines or priests, be preiudicial in this point vnto so many nations, of Germans, Heluicians, & other, which altogether reiecting the transubstantiation of the bread and wine into the body and blood of Christ, are all of the same opinion that I am, as well those that take Luthers part, as those that hold with Occolampadius. Which things standing in this case, I suppose there is no man of any bright conscience, which will not allow the reason of my death, which I am put vnto for this only cause, that I doe not thinke Transubstantiation, although it were true indeed, to be established for an article of faith.

And thus much hitherto as touching the articles and whole disputation of John Frith, which was done with all moderation and respect. But when as no reason would preuaile against the force and cruelty of these statutes, the twentieth day of June, in the yeere of our Lord 1533, hee was brought before the bishops of London, Winchester, and Lincoln, who sitting in Pauls vpon Friday, the 20. day of June, ministred certaine interrogatories vpon the sacrament of the Supper, and purgatorie, vnto the said Frith, as is above declared. To the which when hee had answered and tyed his mind in forme and effect, as by his owne words above truly appeare, hee after ward fulfilled to his answers with his owne hand, in these words.

Ego Frith huius ita sentio, & quemadmodum sentio, ita dixi, scripsi, afferri, & asseruari.

That is to say:

I Frith thus doe thinke, and as I thinke, so haue I said, without taught, and affirmed, and in my booke haue published.

But when as by no means hee could be perswaded to recant these articles aforesaid, neither be brought to beleue that the sacrament is an article of faith, but false; *Interdictum & interdictum*: hee was condemned by the bishop of London to be burned, and sentence giuen against him: the tenor whereof herc enlieth.

The sentence giuen against John Frith.

In the name of God, Amen. Wee John by the permission of God, bishoppe of London, lawfull and rightly proceeding with all good fauour by authority and vertue of our office, against the John Frith of our iurisdiction, before vs personally in hys present, being accused and detected, and notoriously slandered of heresie, hauiing heard, seen, and vnderstood, and with diligent deliberation weighed, discussed, & considered the merits of the cause, all things being offered vnto by vs in this behalfe, by order of law ought to be observed, sitting in our iudgement hall, the name of Christ being first called vpon, and hauiing God onely before our eyes, because by the ans enanced, propounded, and exhibited in this manner, and by thine owne confession in this manner, we haue before vs found thee to be a false, bold, and affirmed, and obstinately defended diuers errors and heresies, and damnable opinions, contrary to the doctrine and determination of the holy church, and specially

specially against the reuerend Sacrament: and albeit that the following example of Christ, which would not the death of a sinner, but rather that hee should conuert and liue, haue oftentimes gone about to correct thee, and by all lawfull means that we could, and most wholesome admonitions that we did know, to reduce thee againe to the true faith, and the unity of the catholicall church, notwithstanding thou haue found thee obstinate and stiffnecked, unwillingly continuing in thy damnable opinions and heresies, and refusing to returne againe vnto the true faith and unity of the holy mother church, and as the child of wilfulnesse and darrenesse, so thou haue hardened thy heart that thou wilt not vnderstand the voice of the shepheard, which truly a fatherly affection doth seke after thee, nor wilt thou be allured with his goodly and fatherly admonitions. Wee therefore John the bishop aforesaid, not willing that thou which art wicked, foolish, and become more wicked, and in the Lords flocke with thy heresie, which wee are greatly afraid of, doe indige thee, and definitively condemne thee, the said John Frith, thy deniers and fanatics being aggrieved through thy damnable obstinacie, as guilty of most detestable heresies, and as an obstinate unpentitent sinner, refusing penitently to returne to the lappe and unity of the holy mother church; and that thou hast broken out, and art by law excommunicate, and pronounce and declare thee to be an excommunicate person: Also we pronounce and declare thee to be an hereticke, to be cast out from the church, and left vnto the iudgement of the secular power, and now presently to doe leaue thee vnto the secular power, and their iudgement; most earnestly requiring them in the bobels of our Lord Iesus Christ, that this execution and punishment lawfully to be done vpon thee, may be moderate, but the rigour thereof bee vnto extreme, not yet the gentleness so much mitigated, that it may bee to the saluation of thy soule, to the extirpation, terror, and correction of hereticke, to the vniuers of the catholicall faith, by this our sentence definitive as finall decree, which wee here promulgate in this forme aforesaid.

This sentence thus read, the bishops of London directed his letter to Sir Andrew Becaetee, Speler of London, and the Sherifles of the same city, for the executing of the foresaid John Frith into their charge. Who being so delivered out vnto them the fourth day of July, in the yeere aforesaid, was by them caried into Smithfield to be burned, and when hee was tied vnto the stake, there it suddenly appeared vnto him constancie and courage hee suffered death: for when as the fagots and fire were put vnto him, hee suddenly answered the same, thereby declaring vnto him that brightness of mind hee suffered his death for Christs sake, and the true doctrine, whereof that day hee gave with his blood a perfect and firme testimonie. The wind made his death somewhat the more longer, which bare away the flame from him vnto his fellow that was tied to his backe: but hee had established his mind with long patience. God giuing him strength, that euen as though hee had felt no paine in that long torment, hee seemed rather to reioyce for his fellow, then to be careful for himselfe.

This truly is the power and strength of Christ, striding and conquering in his saints: who sanctifie vs together with them, and direct vs in all things to the glory of his holy name, Amen.

The day before the burning of these two men of God, the bishop of London certified king Henry the eighth of his loyalty, yea rather loyalty, proceeding against these men: the tenor whereof, (as much as it is proceeded as the other doe before, we therefore omit it, referring the reader to the same.

#### 25. Andrew Hewet burned with Master Frith.

Andrew Hewet borne in Feuerham, in the countie of Kent, a young man of the age of foure and twentie yeeres, was acquainted with one master William Calles, in Westlond street. And as it happened that hee went vpon sholy day into Fleetstreet, toward saint Dunstons, hee met with one William Holt, which was forer man with kinge Calles at that present, called master Spale, and beinge snatched by the same Holt, (which was a dissembling wretch) to be one that fauoured the Gospell, after a little talke had with him, hee went into an honest house about Fleetstreet, which was a Schoollers house. When Holt thinking hee had found good occasion to shew forth the fruit of his wilfulnesse, sent for certaine officers, and searched the house, and finding the same Andrew, apprehended him, and caried him to the bishops house, where hee was cast into irons, and being there a good space, by the means of a certaine honest man, beyond a file conueyed vnto him,

where with hee fled off his irons, and when hee fled his time, hee got out of the gate. But being a man vnskillful to hide himselfe, for lacke of good acquaintance hee went into Smithfield, and there met with one William, which was an hypocrite as Holt was: which William vnderstand being holloped had escaped, and that hee knew not whether to goe, pretending a faire countenance vnto him, lulled him to goe with him, promising that hee should be provided for, and so kept him in the countie where hee had to doe from Loue vntill the twentieth, and then brought him to London, to the house of one John Chapman in Dover lane before Smithfield, and there left him by the space of two daies.

When hee came to the said Chapman house againe, and brought Holt with him. And when they met with the said Andrew, they seemed as though they meant to doe him very much good: And Holt for his part said, that if hee should bring any man in trouble (as the voice was that hee had borne the said Andrew) it were pittie but that the earth should open and swallow him up: in so much that they would needs ges. At night they came and brought certaine guests with them, because they would haue the matter to be done as though it had come out by others. When they had supped, they went their way, and Holt took one of his purs, and went in his owne hand, to the said Andrew, and embraced one John Andrew, which was banished from his owne house for Christs sake, for hee had bene foure times in Holt and Calles house gone, and within an houre after that hee and Calles came, were gone the bishops chancelour, and one called Sergeant Cleeve came, and brought with them the wach, and searched the house, where they found the said John Chapman, and the forerhand Andrew, and sent Andrew, whom they bound with ropes, which Seruanto the bishops house: but Andrew betwixt they sent vnto the Lollards House, and kept Chapman and Andrew about the watcht with two newe servants. The next day, bishop Stokely came from Fisher, and after they were examined with a few threatening words, Chapman was committed to the stocks, with this threat, that hee should not other tale, or else hee should sit there till his heeles did drop from his arse; and Andrew was shut vp in a close chamber, but by Gods provision hee was well delivered out of prison: for hee could not enter his house and land, because of the bishops tennor of his imprisonment, was, that hee should not come within seven miles of his owne house, and the foresaid Chapman, after sixe weekes imprisonment (whereof three weekes hee late in the stocks) by much suite made vnto the lord chancelor, which at that time was lord Audley, after many threatnings was delivered: but the said Andrew beinge, after long and cruell imprisonment, was condemned to death, and burned with John Frith: whose examination here followeth.

The twentieth day of the moneth of Aprill, Andrew Hewet met long brought before the chancelor of London, where hee was ordered against him, that hee beleue the Sacrament of the altar after the consecration to be but a signification of the body of Christ, and that the host consecrated was not the true body of Christ. Now so much as this article seemed hurtfull vnto them, they would doe nothing in it without the consent of learned counsell: whereupon the bishop of London, associate with the bishops of Lincoln and Winchester, called him againe before them. Where hee beinge demanded what hee thought as touching the sacrament of the last Supper, answered: Euen as John Frith doth. Then said one of the bishops vnto him: dost thou not beleue that it is really the body of Christ, borne of the virgine Mary? So (saith hee) doe not I beleue. When not, saith the bishop: because (saith hee) Christ commanded mee not to giue credit rashly vnto all men, which say: Behold here is Christ, and there is Christ, for many false prophets shall rise vp, saith the Lord.

Then certaine of the bishops smiled at him, and Stokely the bishop of London said: Why, Frith is an hereticke, and already thnged to be burned, and except thou renouke thine opinion, thou shalt be burned also with him. Truly (saith hee) I am contented therewithall. When the bishop asked him if hee would forsake his opinions, Andrew answered, that hee would doe as Frith did. Whereupon hee was sent vnto the prison to Frith, and afterward they were caried together to the fire. The bishops fedd many persuasions to allure this good man from the truth, to followe them: but hee manfully persisting in the truth, would not recant. Therefore the fourth day of May after monee, hee was caried into Smithfield with Frith, and there burned.

¶ Et sic, Amen











Persons assured,	with their Articles.
Rob. Weill, priest.	Against for books and opinions contrary to the scriptures.
1529.	His articles: That speaking against the priests saying of Patens. For speaking against praying for them that be dead: Against praying to God for small tithes, &c. for the souls ailing, the heretic baptizing, &c. for speaking against the Sacrament of the altar: And for other relations to images: Against holding of pilgrimages: Against priesthood: Against holy bread and holy water, &c.
Nicolas White of Ric.	His articles: That pardons granted by the pope, are naughty, and that men should not trust in them, but live in the passion of Christ. That he was being led by the words of the Gospel, Matth. 7. Deuila, & angela, and also by the epistle of the masse, beginning, Viri fortissimi Iudas, had erred in the way of the pope, and thought, that there were but two waies and no purgatorie. That men ought to worship no images, nor to be by the service them. That pilgrimage doth nothing auaile. That the Gospel was not truly preached for the space of 300. yeres past.
Richard Kitchin priest.	His articles: That he was not bound to say his matters no other seruice, but to sing with the quarell till they came to Joine, and then saying by the way, he thought he might well go to masse. That he had said masse oftentimes, and had not said his matters and his diuine seruice before. That he had gone to masse without Confession made to a priest. That it was sufficient for a man being in deadly sinne, to take God mercy on him, by his fine, without further confession made to a priest. That he had again pilgrimages, and called images stones and flowers, and wittes.
1520.	Item, that he being sicke, went to the Wood of saint Spargaret Patens, and said before him thence Pater noster, and when he was in his sicknes, he was in the said wood, he might well take him, and all other images.
Wil. Weegee priest at saint Mary hill.	Item, that if a man keepe a god tongue in his head, he safely well.
1529.	Item, for commending Luther to be a good man for preaching twice a day, &c. for saying that the masse was but a ceremony, and made to the intent that men should pray enche.
	Item, for saying, that if a man had a paire of beades, or a book in his hand at the church, and were not disposed to pray, it was naught, &c.
Wil. Hale, holy-water clerke of Tolensham.	His articles: That offering of money and candles to images, did not auaile, such was offended by the word of God.
1529.	Item, for speaking against woshipping of saints, and the popes pardons. For saying, that such the sacraments that the priests doth minister, be as good as they wholy the pope both minister, he did not like but the priest hath as good authority as the pope.
Wil. Blomfield, monk of Bery.	Item, that a man should not sacrifice himselfe to God only, and not to a priest, &c.
John Tindall.	Abused for the like causes.
1530.	For sending five markes to his brother William Tindall beyond the sea, for receiving and keeping with him certaine letters from his brother.
Wil. Worley priest, & Hermie.	His articles: For speaking at Halesford, having the curats licence, but not the bishops.
1530.	Item, for preaching of the two books: that no man riding on pilgrimage, having under him a soft saddle, and an easie horse, should haue any merit thereby, but the horse and the saddle, &c.
	Item, for saying, that hearing of matters and masse, is not the thing that shall saue a mans soule, but only to heare the word of God.
John Stacey, Tiler.	His articles were against purgatorie, which he said to be but a deuice of the priests to get income. Against fasting daies, by which men were to be choise of meates. Against superstitious helpes. Item, against pilgrimages.
1530.	

Persons abjured, with their Articles.

Laurence Maxwell,aylor. 1530.

Tho. Curson, monk of Elnastock, in Northfolke. 1530.

Tho. Cornwell, or Aulley. 1530.

Thomas Philip. 1530.

This articles: That the sacrament of the altar was not the very body of Christ in flesh and blood: but that he received him by the word of God, and in remembrance of Christs passion. Item, that the adoe of priesthood is no sacrament. That there is no purgatorie.

This articles were these: For going out of the monastrey and changing his towce, and letting his crosse to grow, touching aboute for his living, making copes and vestiments. Also for hauing the new Testament of Ambrose translation, and an other booke containing the same, as that of the old Testament, translated into English by certain, whom the popys call Luterans.

This articles: It was objected that he being cruymped aforesayn by Richard fift, famous bishop of London, for his penance to weare a fagot bowered about his necke vnder pain of relapse, he kept not the same; and therefore hee was condemned to perpetual custody in the towne of S. Bartholomew, his sentence afterward hee feared to shed any more blood.

Thomas whilby was deliuered by Sir Thomas More, to bishop Stokely by indenture. Besides other articles of purgatorie, images, the sacrament of the altar, holye baas, keeping of bookes, and such like, it was objected to him, that he being teachyd in the Towne of London, found about him many heretics, and in his chamber in the Towne was found cheere and butter in Lent tyme, Also, that he had a letter belined vnto him going into the Towne. Wherby lettyn, with the Eccellent also of Traric, became they were both worthy to bee seene, vnto mynch God willing to answer also to the floode of this newe shiply. As hee was oftentimes examined before master spore and the bishop, hee alwaies stood to his deniall, neither could there any thing be proued cleerely against him, but onely Traric Eccellent, and his butter in Lent. One Estate first tyme witnessd against him, but hee was so content openly he protested that hee did it for feare. The bishop then building him to submit himself, and to sweare neuer to hold any opinion contrary to the determination of holy church: he said he would. And when the forme of his abjuracion was giuen him to reade, hee read it, but the bishop not content with that, would haue him to reade it openly: but that he would not; and said, hee would appeale to the king as supreme head of the church, and so did. Still the bishop called vpon him to abjure. Hee answered, that hee would be obedient as a christian man should, and that hee would sweare neuer to hold any heretic burning his life, nor fauour any heretikes.

But the bishop not yet content, would haue him to reade the abjuracion after the forme of the church conceiued, as it was giuen him. Hee answered againe, that hee would forsweare all heretikes, and that hee would maintaine all heretikes, nor fauour any heretikes. As hee answered thus, hee would not bee answered, but needs would drowne him to the abjuracion formen after the popes church. To whom hee said, if it there yf same abjuracion that hee read, hee would not reade it, but stand to his appeale made to the king, the supreme head of the church to the king. The bishop asked him, vnder God. Againe hee answered him, if hee would abioare, or not. Except (said hee) you will shew me the cause, why I should abioare, I will not say yea nor nay to it, but will stand to my appeale; and required the bishop to obey the same. Then the bishop reading openly the bill of excommunication against him, hee answered him for continuance, and an excommunication perform, charging all men to haue no companie, or any thing to doe with him. After this excommunication, what became of him, whether hee was holpen by his appeale, or whether hee was holpen, or whether hee died in the Towne, or whether hee abioared, I know not: neither was hee the reader.

¶ A letter directed to Thomas Philip in  
the name of the brethren, and given him by  
*them, as going to the Tower.*

**T**He fauour of him that is able to keep you that you fall not, and to confesse your name in the kingdome of glory, and to giue you strength by his spirit to confesse him before all his aduersaries, be with you euer, Amen.

Sir, the prentices thinke thus: we are bounden craftily crept in among them, to seeke out their freedom in this Lord, that they may accuse them to the Lords aduerlaues, as they suppose they haue done you. Wherefore if it be, that the spirit of God moue you thereunto, they as counsellers desire you about all things to be fedfast in the Lords verity without feare; for they shall and will be your helpe, according to his promise, so that they shall not minish the least haire of your head without his will; vnto the which will, submit your selfe and re-

ioyce: for the Lord knoweth how to deliuer the godly out of temptation; & how to releue the vniuſt vnto the day of iudgement to be puniſhed: and therefore call all your care on him, for he careth for you. And is that you ſuffer as a chriſtian man, be not aſhamed, but rather glorie God on that behalfe, looking vpon Chriſt the author and finiſher of our faith, which for the ioy that was ſet before him, abode the croſſe and deſpised the ſhame. Notwithſtanding, though we ſuffer the wrong, after the example of our maſter Chriſt, yet we be not bound to ſuffer the wrong cauſe; for Chriſt himſelfe ſuffered it not, but re-

proved him that more him wrongfully. And so likewise Gaith S. Paul also: So that we must not suffer the wrong, but boldly reprove them that fit as righteous Judges, and doe contrary to righteousnesse. Therefore according both to Gods law and mans yee be not bound to make no answer in no cause, till your accusers come before you. Which if you require, and thereon doe flicke, the false brethren shall be knowne, to the great comfort of those that now stand in doubt whom they may trustrand also: that shall be wone that their shall vpon crafty, yet cunning

take you in snares. And that you may this do lawfully, in the 20. chapter of the A&Ts it is written : It is not the manner of the Romans to deliuer any man that he should perish before that he which is accused haue his accusers before him, and haue licence to answer for himselfe, as pertaining to the crime whereof he is accused. And also Christ will, that in the mouth of two or three witnesses, all things shall stand. And in the 5. chap. to Tim. the first Epistle it is written : Against a Senior receive none accusation.

[illegible]

¶ This ye haue heard the letter deliuered to them. Philip.  
Now followeth the testament of William Tracie.

¶ Tracie his Testament.

A Little before this time, William Tracie, a two:shipfull Esquire in Gloucestershire, and then dwelling at Dobington, made in his will, that hee would haue no funerall poynce at his burying.

that he trusted in God only, and was despised and counted  
among the cursed by his enemies, and was despised, and  
not by his friend. This gentleman married, and his love was great  
to, brought the will to the bishop of Canterbury, who was  
which he showed to the consistory, and there most cruelly he  
judged that he should be taken out of the ground, and be burnt  
as an heretic, anno 1532. This consistory was sent to do  
to: Parther, chancellor of the diocese of Worcester, to execute  
their wicked sentence, which accomplished the same. The king

breating his livery to be taken out of the ground and burnt, without his knowledge or order of his lavy, sent for the chancelor, and laid high offence to his charge; who circuled hymselfe by the archbishop of Canturbury which was late dead; but in conclusion it cost him three hundred pound to have his pardon. The will and testament of this Gentleman thus condemned by the clergy, was as here under followeth.

ton in the county of Gloucester Shire, make my Testimony  
and last will, as hereafter followeth, That I have and before all other  
things, I commit my selfe unto God and to his mercy, belie-  
ving without any doubt or mistrust, that by his grace and the  
merits of Iesus Christ, and by the vertue of his passion and  
of his resurrection, I haue and shall haue remission of all my  
sins, and resurrection of body and soule, according as is  
written: I beleue that my redeemer lieth, and that in the last  
day I shall liue.

And touching the wealth of my foule, the faith that I haue taken and recheard is sufficient. For I suppose, without any other means toke so; merits. My ground and belife is, that

there is but one God and one mediator: between God and man, which is Iesus Christ: so that I accept none in heaven nor in earth: he is mediator between me and God, but only Iesus Christ: all other to be cut as petitioners in receiving of grace, but none able to give influence of grace: and therefore will I bestow no part of my gods so: that intent that any man should say o: he to help my fault; therein I trust only to the promises of Christ: I that beleueeth and is baptized, shall be

As touching the burping of my body, it availeth me not whatsoever be done thereto: for, *Austeri facit, Deuotio, gaudet, pro mortuis*, that the innerall pomps are rather the solace of them that liue, then the wealth & comfort of them that are dead: and therefore I remit it only to the discretion of mine censors.

And touching the distribution of my temporal goods, my purpose is by the grace of God, to bestow them to be accepted as the fruits of faith: so that I doe not impute that my

merit shall be by the good bestowing of them, but my merit is the faith of Jesus Christ only, by whom such works are good, according to the words of our Lord : I was hungry, and thou gavest me to eat, &c. And if I follow thee, they shall have done to the least of my brethren, ye have done it to me, &c. And therefore should consider that true fasting ; that a good work neither not a good man ; but a good man maketh a good work ; for, faith maketh the man both good and righteous : for a righteous man hatched by faith : and whatsoever springeth not of faith, is sinne, &c.

And all my tempoꝛall goods that I haue not giuen: oꝝ deli-  
uered: not giuen by writing of mine owne hand, bearing the  
date of this present writing; I doe leaue and giue to Spargaret  
my wife, and Edward my sonne, whom I make mine ex-  
ecutors. Wtlesse hereof mine owne hand, the tenth of October,  
in the 22. yere of the reigne of king Henry the eighth.

and perforce burnt.

Persons abused,

John Periam,  
skinner,  
1531.

Rob. Gold-  
stone, glazier,  
1531.

Laurence  
Staple, fer-  
ringman,  
1531.

Henry Tom-  
lin, tailor,  
1531.

Jasper Wet-  
zell, of Col-  
len,  
1531.

with their Articles.

His articles were much like unto the others before: Adding more, that all the preachers then at Doulescroffe, preached nothing but lies and flatterings, and that they were neither a true preacher but one; naming Edward Crome.

His Articles: That men should pray to God only, and to no saints: that pilgrimages is not profitable: that men should give no worship to Images. Item, for saying, that if he had as much power as any Cardinal had, he would bestirre all the Images that were in all the churches in England.

His Articles: For hating the Ceremonie in England, the five bookes of Moyses, the practise of prelates, the limm of scripture, the A B C.

Item, about the burning of Bainham, for saying: I would I were with Bainham, seeing that every man hath forsoke him, that I might drinke with him, and he might pray for me.

Item, that he moved Henry Compton to leave to catechise the Catechism, calling it the blood of Christ.

Item, in Lent past, when he had no fish, he did eat eegges butter, and chese. Also about the weekes before, 3. shillings were at eaches, he said shillings delivered to him at Greenwich fourte new shillings of London date and tondage, which he had in his shewe, and a budget besides of bookes, which budget he shortly after rasing to Cambridge, delivered unto shillings, 3c. Item, on fridnes he was to cate eegges, and thought that it was no great offence before God, &c.

His articles: That wholy the priest lieth over his head at the sacring time, is not the very body of Christ, nor it is not God, but a thing that God hath ordained to be done.

His verses: That although at the first he submitted himselfe to the bishop: yet they with sentence condemned him to perpetual prison.

His Articles: That he cared not for going to the church to heare masse, for he could say masse as well as any other: that he would not pray to our Lady, for she could do us no good.

Item, being asked if he would go heare masse, he said, he had as lue go to the gallies, where the thieves were hanged.

710.

Ex Regis. Lond.

### Eating of eggs made benefic.











Persons ab-  
jured:  
Anno 1532

Alice Gardener,  
John Tynion,  
John Bradly, and  
his wife,  
John Hubert of Chiddonland & his wife,  
John Wily the elder,  
Katharine Wily his  
wife,  
John Wily his sonne,  
Christian Wily his  
wife,  
W. Wily his sonne,  
Margaret Wily his  
wife.

William Butcher, whose fathers grand-  
father was burned for the same reli-  
gion,  
Abraham Water, of Colchester.

Ex Regist. Lond.

¶ All these in this table contained,  
were troubled and abjured, an. 1527,  
and 1538.

These eight persons were ac-  
cused anno 1532. for eating po-  
tage and fleshmeat five peeres be-  
fore, upon St. James eves.  
Also another time, upon Saint  
Peter's eves, as hath beene told  
lie did lie in chubbed, the other  
twines, with the two girls, were  
found eating at together of a booby  
made with the face part of a rache  
of mutton.  
Item, the foresaid John Wily  
the elder, had a pyrram in an  
English in his house, and other  
books.

Of some peeres olde,  
which could render la-  
bour, the most part of  
the four and twenty  
chapter of saint David  
these 3. could re-  
hearse without booke,  
the disputation be-  
tween the Clarke and  
the Friar.  
Item, the said John  
Wily had in his house  
at treacle of William  
Shope, and Sir John  
Lodowick.

¶ A note of Richard Bayfield above mentioned.

Mention was made before of Richard Bayfield, monke  
of Bury, pag. 91. who in these perillous daies, amongst  
other good Saints of God, suffered death, as he hath beene  
told: which now in searching out of Registers, as we have found, so  
we thought good here to adorne the same with the words and  
confession of the same, Edmund Perfor, which detected him  
in manner as followeth.

The accusation of Edmund Perfor  
against Bayfield.

The accusation  
of Edmund  
Perfor  
against  
Bayfield.

The thirtieth day of September, at foure of the clocke at  
after none, the peere of our Lord 1527. Sir Richard Bay-  
field said, that my Lord of London, the Commendary was a  
papist, and by whom he was detected, had not beene the same:  
which now in searching out of Registers, as we have found, so  
we thought good here to adorne the same with the words and  
confession of the same, Edmund Perfor, which detected him  
in manner as followeth.

Also he said, that he cared not if the Commendary and the  
Chancelor heard him both, for the Chancelor, he said, was also  
a papist, and he was intreated by his friends, and in many  
ner constrained to abide in the cite against his will, to make  
the chancelor and many more perfect christian men, for as yet  
many were papists, and knew not the perfect declaration  
of the scripture.

Also he said, that St. Arthur and Bilsney were and be more  
pure and more perfect in their living to God, then was or is  
the Commendary, the Chancelor, my Lord of London, or my  
Lord Cardinal.

Also he said, that if Arthur and Bilsney suffer death in the  
quarrels and opinions that they be in, or hold, they shall be  
married before God in heaven.

Also he said, after Arthur and Bilsney were put cruelly to  
death, yet should there be hundreds of men, that should pray  
the same that they have preached.

Also he said, that he would know Arthur and Bilsney, here  
knew their living to be so good: for they did weare no hats of  
plaine linnen cloth, but hats of haire, and were fasting, praying,  
or doing some other good deeds: and as for one of them, wharso-  
ever he was of money in his purse, he would distribute it for  
the love of God to some poore.

Also he said, that no man should give land nor praise in no  
manner of wife, to no creature, nor to no saint in heaven, but on-  
ly to God. So he Deo honor & gloria: that is, to God alone be  
all honor and glory.

Also he said, Ah god Sir Edmund, ye be farre from the  
knowledge and understanding of the scripture, for as yet ye  
be a papist with many other of your company: but I trust  
in God I shall make you and many other more, god and pre-  
fect christian men ere I depart from the cite, for I purpose to  
read a common lecture every day at saint Fosters church,  
which lecture shall be to the chysing of your soules that be false  
papists.

Also he said, that Bilsney preached nothing at Cullibone,  
but that was true.

Also he said, that Bilsney preached true at Cullibone, he sayd  
that our Lord Jesus Christ, here becomen amongst har-  
lots, by the ministers of Christs church: so that haue I some  
my selfe, he said, here in London, and that I will abide by.

Also he said he did not care to communicate and argue in Ar-  
thur & Bilsneys opinions and articles, and if it were with my  
lord Cardinal.

Also he said, that he would hold Arthurs and Bilsneys opi-  
nions and articles, and abide by them that they were true opi-  
nions to suffer death therefore: I know them, said he, for so no-  
ble and excellent men in learning.

Also he said, if he were before my Lord Cardinal, he would

not let to fight with him, and tell him that he hath bene taught  
in punishing of Arthur and Bilsney, which were better taught  
in their living to God, then my Lord Cardinal, or my Lord  
of London, as he sayd they make themselves.

Also he said, my Lord Cardinal is no perfect no god  
man to God, for he keepeth the commandmentes of God:  
my Lord said never taught him to follow riches, nor to take  
for promotions: no dignities of this world, nor Christ never  
taught him to weare shoes of siluer and gilt, set with pearle  
and precious stones: nor Christ had never two croises of siluer,  
two axes, nor pillars of siluer and gilt.

Also he said, that every priest might preach the Gospel  
without licence of the pope, my Lord Cardinal, my Lord of  
London, or any other man: and that he would abide by, and  
thus he declared it, as it is written, Mark. 16. Eunt in mun-  
dum vniuersum predicate Evangelium omni creature. Christ  
commanded every priest to go forth throughout all the world,  
and preach the word of God by the authority of this Gospel, and  
not to run to the pope nor to no other man for licence, and that  
he would abide by, he said.

Also he said, that if Edmund, say you what you will, and  
every man, and my Lord Cardinal also, yet will I say  
and abide by it, my Lord Cardinal hath said, that I shall  
be a papist, and he said, that he would abide by, and thus  
he declared it, as it is written, Mark. 16. Eunt in mun-  
dum vniuersum predicate Evangelium omni creature. Christ  
commanded every priest to go forth throughout all the world,  
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ere oftentimes motioned to be favoure: but the bishop and sir  
Thomas were excused them by their writings, in which they

of Almightye God, and vpon a vehement loue and affection toward

Fisher bishop of  
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Of the which mo:all precepts in the old law, to speake of  
some (for to rehearse all it needeth not) the Leviticall pre-  
cepts touching forbidden and incestuous mariages, as farre  
as they concerne chaste and pure lueblocke, wherein the origi-  
nall of mans increase consisteth, are alwaies to bee reputed  
of

The bishop  
Rome hath a  
more state in  
England, than  
hath any other  
bishop.

Steph. 211  
against the  
marriage of a  
king with his  
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in his book  
*De rege et  
regia.*











ॐ नमो भगवते वासुदेवाय  
 श्रीमद्भगवद्गीता  
 अध्याय १०  
 अर्जुनसंवादे

pay to all those, that by his indignation will invade it.  
 And here expounding these fearful words (so give in  
 pray) we declare that great miseries they containe, and  
 howlth every true Christian will beleeve the same.  
 For the first, we say, that all men pay to all ungodly  
 all powers, all supplicables, all foolish hopes, all com-  
 ments, all rancours of the world, that will invade this realme,  
 sets say: those possessor of any lands of this realme,  
 that degree sorer than be, from the highest to the lowest,  
 shall be linn and destroyed, and the lands taken from thee  
 that shall be linn and sold for the use of the poor.  
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Which have heard touching the othes, censures, and indgements of certaine particular Bishopps, of Poebis, of Ely, of Chester, of London, of Durhame, and also of Edmund Boner, Archbishop then of Legerche, against the Bishopps of unlawful usurpation. Also for the more fortification of the matter, and satisfying of the Reader, the said Bishopps have caused the following to be printed, and publication of these articles, to utter all the publicke and generall agreement of the whole Clergie of England, as in a followe forme together, confirmed and retified in their severall private booke, made and set forth by them all the same time, called thus the Bishopps booke. Which booke toucheth also many things here before slender and imperfect, yet as touching this cause of the Bishopps of Bannes regalitie, wee will heare (God willing) what their whole opinion and provinciall determination doth conclude, according as by their whole booke, and also by the following, which we have hereunto annexed, shall be seen, shall with their whole names: the Catalogue of them thusset forth their whole opinion, shall appeare.

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And shortly after following, and for the better confirmation of this part, we thinke it also convenient, that all Bishops and Bishops shall instruct and teach the people committed unto their spiritual charge, that Christ did by expresse wordes prohibit, that none of his Apostles nor any of their successors should under the piete of the authoritie given unto them, to take away from them the authoritie of the flood: that is to say, the authoritie which God hath given unto this world, yea, or any authoritie to make lawes or ordinances in causes appertaining unto civil potuer. Truth it is, the Prince & Bishops may execute such temporal potuer and point, as is committed unto them by the ordinance and authoritie of Kings or other civil pointes, and by the content of the lawes, officers and ministers under the lawe ( Kings & pointes) to bring a man to the lawe. And thus we people to permit, yea, & submit in his or heres, the lawe.

These were Doctours of Diuinitie,  
and of both Lawes.

And although the said proofs and arguments heretofore alleged, might suffice to the full conviction of this matter against the 3000s blured pinnace: yet because many do pervert the same, which will not be far gone, to refer therefore a confute this, popish article, to the 3000s mine and pious pinnace, with some matter and structure of reason, and allegations, as the writings and testimony of these 3500s, and others do minister unto vs: the mine (the 3500s) to answer to these former confirmations of the 1300s; the writings, another, figure, not also of a crying, 2000s, but in

Tellintories of  
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The Bishops  
of England  
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of Pauls with their residentiaries, the bishop of London; the abbots following after in their Pontificals. After their courses of the clergy, went the companies of the city, with the Lord Mayor and Aldermen in their best apparel, after their degrees. And last it might be thought this procession of the Church of London, to make but a small or beggarly train, the furniture of the city, comes there in more, was counted to the number

officers before them it was lost. That of an eagle was  
of Pauls with their benefactors, the bishop of London & the  
abbots following after in their Pontificalibus. After their or-  
ders of the clergy, went the companies of the city, with the Lord  
Mayor and Aldermen in their best apparel, after their degrees.  
And last it might be thought this procession of the Church of  
London, to make but a small or beggarly shew, the furniture  
of the chapel, & the house, was counted for the number

As also other princes shall be ready (his maiesty trutheth) to  
the like in their dominions, if like occasion shall be giuen  
require the same of them. In which so doing, your grace will  
be assured in this your gentle dealing in that part, to win  
your barres most sincere and kinde heart, to the increase  
your amitie and alliance, which as to you shall bee most ho-  
norable, so shall it be no lesse profitable vnto him.

after his decaise, knowing the importable pride of them. In  
like manner also his highnes by the experience of one, hath bet-  
terly determined to auoid all the sort: So will his grace hath  
knowne and experienced their rillschiefe, yoke and thraldome,  
that thereby is laid vpon princes. 13p reason thercof, as his  
highnes is the more able by his owne experience to vnknowe  
your grace: so of god will a meete propensite of heart, caused

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to require him any further to do in the cause, unless his sub-

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between the King and the Lady Katherine, which was Aunt to the Emperor: and the Emperor grew so much, that it was doubted least there should have been war between the Emperor and the King, so that Philip was a traitor both against God and the King, was there the better retained, as also other traitors the King, who after he had betrayed master Tindall in these his hands, he would himself against the things own person, and there for such things against the King: to make short, the said Philip did so much there, that he procured to bring from thence with him to Antwerp that procurer generally, which is the Emperor's attorney, with other certain officers: as after followeth. The which is not done with small charges and expenses, from whomsoever it came.

Within a while after, Pointz sitting at his house, Philip, man came unto him, and asked whether master Tindall were there, and said his master would come to him, and so departed. But whether his master Philip was in the town or no, it was not known: but that time Pointz heard no more, neither of the master nor of the man. Within three or four daies after, Pointz went forth to the town of Scarow being 18. English miles from Antwerp, where he had business to doe for the space of a month or two weeks, and in the time of his absence, a Gentleman Philip came unto Antwerp to the house of Pointz, and continuing in, spoke with his wife, asking her for master Tindall, and whether he had been there with him, saying: What good meate shall we have? She answered, such as the market will give. Then went he forth againe, as it is thought, to procure, and let the Officers which he brought with him from Scarow, at the street, and about the house. When about noon he came againe and went to master Tindall, and desired him to lend him 40. shillings, for said he: I lost my purse this morning, coming over at the passage between this and Scarow. So master Tindall lent him 40. shillings, the which was rather to be had of him, if he had it: for in the whole substance of this world he was simple & unwarie.

Then said Philip, M. Tindall you shall be my guest here this day, so said M. Tindall, I goe forth this day to dinner, and you shall goe with me and be my guest, where you shall be welcome. So when it was dinner time, master Tindall went forth with Philip, and at the going out of Pointz house, was a long narrow close, in that two could not goe in a front. M. Tindall would have put Philip before him, but Philip would not in wife, but put M. Tindall before, for that he perceived to the great humane. So master Tindall being a man of great stature, went before, and Philip as a little smaller person followed behind him, who had officers on either side of the back upon two scutes: which being there, might be who came in the entrie: and coming through the same entrie, Philip pointed with his finger over M. Tindall's head doing to him, that the Officers which sat at the door, might see it was he whom they should take, as the officers which sat at the door, all the while M. Tindall and he were in the close, and came to Pointz when they had him in prison, that they might see his simplicity when they took him. Then they took him and brought him to the Emperor's Attorney or Procurer generally where he dwelt. Then came the Procurer generally to the house of Pointz, and sent down all that was there of M. Tindall, no less his books as other things, and from thence Tindall was had to the Castle of Fildob, 18. English miles from Antwerp, and there he remained until he was put to death.

Then went about by the help of English Merchants, were letters sent in the favour of Tindall, to the Court of Scarow. Also not long after, letters were directed out of England to the council at Scarow, and sent to the Emperor's attorney, and sent to Antwerp, commanding them to see that which should be done. Then such of the chiefest of the march wares as were there at that time being called together, required the said Pointz to take out in the defence of him of chief letters which he wrote in the favour of the said Tindall, to the Lord of Scarow and others, the which Lord of Scarow, as it was told Pointz by the wife at that time was departed from Scarow, as the chiefest conductor of the chiefest daughter of the King of Denmark, to be married to the King's daughter, whose mother was sister to the Emperor, the being thus benefitted of Denmark. Who after he heard of his departure, did ride after the next waie, and overcame him at Antwerp, where he delivered to him his letters. The which when he had received and read, he made no direct answer, but somewhat chiding, said: there were of their contentment that were written in England not long before, as indeed there were. He desired him to send him, and so Pointz said to himself: I will send him the chiefest letter the crime was, if his Lordship or any other noble man had written, requiring to have had them, he thought they should not have been denied. Well said he, I have no leisure to write, for the Printer is scarce to be had.

Then said Pointz: If it shall please your Lordship, I will attend upon you unto the next sitting place, which was at Scarow. If you so see, said the Lord, I will advise myself by the way what to require. So Pointz followed him from thence to Scarow, the which are 18. English miles asunder, and there

he received letters of him, one to the council there, another to the company of the march's adventurers, and another also to the Lord of Scarow, in England.

So Pointz read from thence to Scarow, and then there delivered to the council the letters out of England, with the Lord of Scarow's letters also: and received thence answer into England of the same by letters, which he brought to Antwerp to the English merchants, who required him to take Philip into England, and he very desirous to have master Tindall out of prison, let not for to take pains with loss of time in his close business and occupying, but diligently followed with the said letters, which he there delivered to the council, and was commanded by them to take him he had other letters, of the which he was not delivered there in a month after. Although the letters being delivered him, he returned againe and delivered them to the Emperor's council at Scarow, and there tarried for answer of the same.

When the said Pointz had tarried 3. or 4. daies, it was told him of one that belonged to the Chamber, that M. Tindall should have been delivered to him according to the tenor of the letters: But Philip being there, followed the suite against master Tindall, and hearing that he should be delivered to Pointz, and doubting lest he should be put from his purpose, he knew none other way but to accuse Pointz, saying: that he was a dissever in the town of Antwerp, and there had been a licencier of Tindall, and was one of his false opinion, and that all this was only his own late and late, to have M. Tindall at liberty, and no more else.

Thus upon his information and accusation, Pointz was attached by the procurer generally, the Emperor's Attorney, and delivered to the keeping of two Sergeants of arms: and the same evening was sent to him one of the Chamber's letters, which the procurer generally, who ministered unto him an oath, that he should truly make answer to all such things as should be inquired of him, thinking they would have had no other examinations of him but of his message. The next daie like which they came againe and had him in examination, and so five or six daies one after another, upon not so false as any other Articles, as well of the things affairs as of the message concerning Tindall, of his abusers and of his religion.

Out of the which examinations, the Procurer generally drew 23. or 24. articles, and declared the same against the said Pointz: the copie whereof he delivered to him to make answer thereto, and permitted him to have an advocate and patron, that is, an advocate and patron, in the last: and otherwise taken that eight daies after, he should deliver unto him his answer, and from eight daies to eight daies, to proceed till the process were ended: Also that he should send no messenger to Antwerp, whereas his house was being 24. English miles from Scarow, where he was prisoner, nor to send any letters, nor the post of the town of Scarow: nor to send any letters, nor any to be delivered to him, but written in such, and the procurer generally, who was partie against him, to read them, to peruse and to examine them thoroughly, contrary to all right and equity: before they were sent or delivered: And he might any day be suffered to speak or talk with Pointz in any other tongue or language, except only in the Dutch tongue, so that his keepers who were Dutchmen, might understand what the contents of the letters: talk should be, saying that at one certain time the Procurer of the white fiers came to dinner where Pointz was prisoner, & brought with him young Pointz being an Englishman, whose the Procurer after dinner, of his own accord, did bid to talk with the said Pointz, and so with him he was licensed to talk. The purpose and great policy therein was calfe to be perceived. Because Pointz and the sonne was much pryncy talk, as of the Pope, and of the bishop of Rochester, and of their putting to death: whose death he seemed greatly to lament, especially bying in such a quarrel, whereby (as he said) he was accused for many things, with other noble doctrine and deep learning in divinity, in such a fine and subtle. Such blindnes then in those daies reigned amongst them. After this, Pointz delivered by his answer to the Procurer generally, and then after, at the daies appointed, went forth with replication duplicate, with other answers each to other in writing that they could.

As the commissioners came to Pointz, Philip the traitor accompanied them to the door in following the pieces against him, as he also did against master Tindall, for so they that had Pointz in keeping, termed him. Thus Pointz for master Tindall was forced to trouble, and long kept in prison: but as they that had him saw no other remedy but might he made his escape and avoided their hands. But good Tindall could not escape their hands, but remained in prison still, who being brought unto his answer, was offered to have an advocate and a patron: for in any criminal cause there it shall be permitted to have counsel, and to make answer in the law. But he refused to have any such, saying: that he would answer for himself: and so he did.

At last, after much reasoning, when no reason would serve, although he refused no death, he was condemned by virtue of the Emperor's decree made in the assembly at Scarow, to (as is before signified), and upon the same, brought forth to

Execution  
point of  
Tindall.  
Anno  
1536.

The death and martyrdom of W. Tindall. His commendation: Friths testimony of him. The place of execution, was there tied to the stake, and then hanged first by the bangman, and afterwards with fire consumed in the morning at the towne of Fildob, an. 1536. etc.

## The Martyrdom and burning of maister William Tindall, in Flanders, by Fildob Castle.



M. Tindall  
concerned his  
keeper.

Commendation  
of W. Tindall,  
written about  
him.

John Frith  
wrote upon  
Philip the  
traitor of  
Scarow.

Philip the  
traitor  
of Scarow.

life, that during the time of his imprisonment (which endured a peace and a half) it is said, he converted his keeper, his daughter, and other of his household. Also the rest that were with him in the castle, reported of him, that if he were not a good christian man, they could not tell whom to trust.

The procurer generally the Emperor's Attorney being there, let this testimony of him, that he was *Homo doctus, pius, & bonus*: that is, a learned, a good, and a goodly man. The same morning in which he was put to the fire, he delivered a letter to the keeper of the castle, which the keeper himself brought to the house of the foresaid Pointz in Antwerp, shortly after: which letter with his examinations and other his disputations, I would might have come to our hands: all which I would have read and perused, and perhaps by the hands of the keeper's daughter. For so it is of him reported that as he was in the castle prisoner, there was much writing, and great dispute and to fro, between him and them of the universitie of Louvain (which was not past it. or 2. miles from the place where he was prisoner) in such sort, that they all had enough to doe, and more then they could well handle, to answer the authorities and testimonies of the Scripture, whereupon he most pitifully grounded his doctrine.

Of Judas that betrayed Christ, it is written: that he returned the money againe to the Pharisees, and afterwards did hang himself. So I suppose this miserable traitor, after he had been received of Tindall, and borrowed money of him, and betraied him, and pursued him to death: albeit he received a while after that he had done it, yet the saying so goeth, that he was long time after enioiced the price of innocent blood, but was consumed at last with fire.

The worthy virtues and doings of this blessed Martyr, who by his princely examples, and singular zeale to his country, may be called in these our daies, an Apostle of England, it were long to recite. Amongst many other things, this because it seemeth to me worthy of remembrance, I thought not in fit to overpaste, which hath unto me credibly bene testified by certain grave Merchants, and some of them also who as were present the same time at the fact, and men yet alive. The storie whereof is this.

There was at Antwerp on a time, amongst a company of Merchants, as they were at supper, a certain tuggler, which through his diabolical inducements of Art & Aggicall, would feed all kinds of vices, and wine from any place they would, and let it upon the table incontinent before them, with many other such like things. The name of this tuggler being much talked of, it thence that as M. Tindall heard of it, he befroed certain of the Merchants, that he might also be present at supper to see him play his parts.

ing thus at the stake with a fervent zeale, and a loud voice: Lord open the King of England's eyes. Such was the power of his doctrine, and sinceritie of his

To be briefe, the supper was appointed and the Merchants with Tindall were there present. When the tuggler being required to play his partes, and to shewe his cunning, after his wonted boldnes began to utter all that he could doe, but all was in vaine. At the last, with his labour, sweating and toiling, when he saw that nothing would go forward, but that all his enchantments were vaine, he was compelled openly to confesse, that there was some man present at supper, which disturbed and letted all his doings. So that a man in the shape of these our daies, cannot lacke the miracles of true faith if miracles were now to be desired.

As concerning the bookes and booke of Tindall, which extend to a great number, though I will not here (doubting reader) hold the printer herof minde by the Lord's leave, to collect them all in one volume together, and put them out in print. Therefore it shall not be great if this time be needfull to make any fewall rehearsal of them.

And as touching his translation of the new Testament, because his enemies did so much crape at it, pretending it to be full of heresies, to answer therefore to their clauderous tongues and lying lips, thou shalt heare and understand, what faithfully dealing, and sincere confidence he used in the same, by the testimonie and allegation of his owne words, written in his Epistle to John Frith as followeth: I call God to record against the bale we shall appeare before our Lord Jesus, to give a reckoning of our doings, that I never altered one syllable of Gods word against my confidence, nor would doe this daie, if all that is in earth, whether it be honour, pleasure, or riches might be given me, &c.

And as ye have heard Tindall's own words thus touching for himselfe: note let us here likewise the faithful testimony of John Frith, for Tindall his deare companion and brother, thus declaring in his answer to maister Peter, as followeth.

The testimony of John Frith in his booke of the Sacrament concerning William Tindall.

As M. Tindall I trust lieth, well content with such a pious Apostles life, as God gave his soune Christ, and his faithful ministers in this world, which is not free of many tribulations, as ye be partly of point: although I am sure that for his learning and judgement in Scripture, he were more worthy to be promoted, then all the bishops in England. I received a letter from him, which was written since Christinas, wherein among other matters he writeth this: I call God to record against the day we shall appeare before our Lord Jesus to give a reckoning of our doings, that I never altered one syllable of Gods word against my confidence, nor would doe this

The power of  
his doctrine

The power of  
his doctrine  
against the abuse

John Frith's  
words touch  
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our in our booke

The faithful  
building of Frith  
built in reassembling  
the new  
Testament.

The testimony  
of John Frith  
for Tindall.

The words of  
Tindall written  
to John Frith.

1536







Truth now be-  
lieved, it can-  
not be opposi-  
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D. Whatel  
present at : his  
part.

The Bibles  
voice of Christ.

Stephen Card-  
ner more respect-  
tue to his owne  
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Germany.  
J. Kurer.  
2 x 10.11.10.

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I can not tell, quoth hee, but this was openly rehearsed in  
master Brians seruants at my table. Yea was, quoth I? Y

My Lord, quoth I, heere is a large offer and a great kin-  
nesse come vpon you: I maruaile, quoth I, that I coulde  
heare nothing of this to daie in the morning. I tell you  
quoth hee, this will I doe, for knowe you that I will con-  
sider the Kings Honour and pleasure, and doubt not but  
the King will paie mee againe. My Lord, quoth I, the

du, wirst

I milke in the said bishop, that he having priuate hatred  
against a man, will rather satisfy his own stomach & affection  
in hindring and neglecting the kings affaires, then relenting in  
any part of his sturdy and stubborn will, giue familiar an

But to referre this to the booke of his accountes whosha  
Iudge one daie all things bypphly, let vs proceede further to  
the continue of this docto: Bowers legation. Who being  
ambassador in the court of France (as we have heard) had ge  
uen in committion from the king of England, that he should  
write a booke touching the wrongs of the newe Testa  
ment in English, and the Bible at Paris: also for nau  
erous Preachers, and malicious speakers against the king  
dome of Merchants taken and spoiled: for the taking  
thereof to be said: by the matters of the dulce of Sunfols: fo

new testament  
in english & the  
bible at Paris.



certaine prisoners in France. Item for Crancroft the trea-  
surer, and certain other knights to be sent into England, &c.  
Touching all which articles, the said bishop Boner did imple-  
ment his diligence and request to the good foundation and content-  
ment of the kings mind, and discharge of his duty, in such sort  
as no default could be found in him, save only that the French  
king one time took displeasure with him, for that the said bi-  
shop, being now made bishop of Hereford, and bearing himself  
somewhat more seriously and boldly before the king in the cause  
of Crancroft the treasurer (wherein hee was written by the au-  
thority of the kings pleasure, to have more deeply & instant-  
ly used the words to the French king, (as the French king  
himself did afterward report him, saying, that he had done in  
discharge of that forsaide Crancroft being an Englishman,  
against the French king, against friendship, against all lawe,  
against honesty, against friendship, against all lawe, against  
the justice and leagues between him and his brother the king  
of England, yea and against all together, &c. These words of  
bishop Boner, although he denieth to have spoken them in that  
form and quality, yet notwithstanding they were spoken, & were  
up the honour of the French king, to conceive high displeasure in  
himself, insomuch that hee commanded the said Ambassadors, as  
gaine, had he wrote these things unto his master.

First, among other things that his Ambassador was a great  
foole.

Secondarily, that he caused to be done better justice there  
in his realm in one hour, then they did in England in a whole  
year.

Thirdly, that if it were not for the love of his master, hee  
should have an hundred strokes with an halbard, &c.

And furthermore, the said French king before this, sending  
a special messenger with his letters to the king of England,  
willed him to requite and call this Ambassador home, and to  
send him another. The cause why the French king took these  
words of bishop Boner so to stamaine (as the lord chancellor  
said) was this, for that the things of France touching the said  
lawe in manner aforesaid upon their hands, can suffer that in no case  
to be touched. Otherwise in those words (if they had been well  
taken) was not so much blame perhance, as boldnes, being  
spoken somewhat vehemently in his matters behalf. But  
this one thing seemed to me much blameworthy, both in this  
bishop and many other, that they in carefully matters, and to  
plead French things, will put forth themselves to find a bold-  
nesse and forwardnesse in Christe cause the king of all things,  
whose cause they should only attend upon and tender, they are  
to renit, cold, and cowardly.

To the letters of the French king, the king of England  
sent answer againe by other letters, in which hee requited and  
called home againe bishop Boner, giving unto him about the  
same time, the bishopricke of London, and sent in supply of his  
place, Sir John Callop, a great friend to Stephen Gardener.  
Which was in February, about the beginning of the year of  
our Lord 1540. Where now followeth the oath of Boner to the  
king, when he was made bishop of London.

The oath of Doctor Edmund Boner, when he was made  
Bishop of London, against the pope  
of Rome.

YE shall neuer consent nor agree that the Bishop of Rome  
shall practice, exercise, or have any manner of authority, ju-  
isdiction, or power within this Realme, or any other the kings  
dominion, but that you shall resist the same at all times, to the  
vermout of your power; and that from henceforth yee shall  
accept, repite, and take the kings Maiestie to be the onely  
supreme head in earth of the Church of England, and that  
guile, fraud, or other undue meane, yee shall observe, keepe,  
maintaine, and defende the whole effectes and contents of all  
and singular Actes and Statutes made and to be made within  
this Realme, in derogation, extirpation, and extinguish-  
ment of the bishop of Rome, and his authority, and all other  
Acts & Statutes made and to be made in derogation and cor-  
roboration of the kings power of supremacie in earth  
of the church of England: and this yee shall doe against all  
manner of persons of what estate, dignitie, degree, or condi-  
tion they be, and in no wise do, nor accept, nor to your pow-  
er, suffer to be done or attempted, directly or indirectly, any  
thing of things, privily or openly, to the let, hinderance, dan-  
mage, or derogation thereof, or of any part thereof, by any  
manner of meane, or for any manner of pretence, and in case  
any such be made, or hath been made by you to any person or  
persons in maintenance or favour of the bishop of Rome or his  
authority, jurisdiction, or power, yee repete the same as false  
and uncharitable, to helpe you God, &c.

In idem promissum ego Edmundus Boner, eius  
Eius confirmatus Londonsis Episcopus, hinc  
prossens obare subscripsi.

Ecclesiastical matters. An. 1538.

It will be judged, that I have lingered peradventure too much  
in these outward affairs of princes and Ambassadors. There-  
fore, leaving with these by-matters pertaining to the civil state  
a while, I turne (the Lord willing) to put my thoughts in order  
of gaine of such occurrences as belong unto the church, first these  
by the king, for the better of his subjects. The first first is to be  
understanded, that the king when hee had taken the title of su-  
premacie from the bishop of Rome, and had translated the same  
to himselfe, and was now a full prince in his owne realm, al-  
though he well perceived, by the loud noise and clamour of the  
Cromwell and other of his Council, that hee corrupt in lawe  
he false hold subjection and knowledg the hearts of many pa-  
pists were to be brought from their old persuasions a custom,  
and that business hee had to him, only about the matter of the  
popes title, hee burst not in by reforme all at once, which  
notwithstanding had been to be wished, but leading by little and  
little, and softly, as might be thought, proceeded by little and little, to bring  
about the purpose to perfection (which hee no doubt would have  
done, if the lord Cromwell had lived) and therefore first hee be-  
gan with a little book of Articles (partly about church) bearing  
this title: Articles devised by the Kings Highnesse, to stablish chri-  
stian quietnesse & unity among the people, &c.

Articles devised by the King.

As the contents of which booke, first he set forth the articles of  
four Christian Creeds, which are necessarily and expresse to be  
believed of all men. Then with the kings Highnesse going before,  
followeth the declaration of divers sacraments, to wit, of Bapti-  
sm, of Penitence, and of the sacrament of the altar. In the  
tradition thereof, hee altereth nothing from the olden trade recei-  
ved heretofore from the church of Rome.

Further then, proceeding to the order and cause of our iusti-  
fication, hee declared that the onely merite and grace of the  
forsaide sacraments be lost of him that doth not have the lawe  
and the merites of his passion and blood, & be the onely suffi-  
cient and worthy causes of our justification: yet good works will  
inward contrition, hope, and charity, and all other spiritual  
graces and motions, be necessarily required, and much needes  
concur all in remission of our sins, that is, our justifica-  
tion: and afterwards hee declared, that hee will have good  
works of charity, and obedience towards God, in the ob-  
serving and fulfilling outwardly of his lawes and command-  
ments, &c.

As touching Images, hee willeth all bishops and preachers  
to teach the people in such sort, as they may knowe, howe they  
may by them receive in churches in such sort, as they may knowe,  
as that they be respecters of Christe a good exam-  
ple, and also by occasion, they be stirrers of mens minds, and  
make them to remember themselves and to lament their sins,  
and so far be permitted them to stand in churches. But other-  
wise, for avoiding of Idolatrie, hee charged all bishops and  
preachers, diligently to instruct the people, that they commit  
no Idolatrie unto them, in censuring of them, in benedicting and of-  
fering to them, with other like foolish things, which ought not to  
be done, but onely to God.

And likewise for honouring of saints, the bishops and pre-  
achers be commanded to instruct the people, howe saints have  
departed ought to be revered and honoured, and howe not.  
But is, that they are to be praised and honoured as the Elect  
servants of Christ, or rather Christ to be praised in them for  
their excellent vertues planted in them, and for their good ex-  
ample left us, reaching us to live in vertue and goodnesse, and  
not to feare to die for Christ, as they did: and also as abun-  
dantly of our sinners, in that they may, but yet no confidence,  
nor any such honour to be given unto them, which is onely due  
to God: And so forth charging the said spiritual fathers, to  
teach their flocke that all grace and remission of sinnes, and  
salvation, can no otherwise be obtained but of God onely, by  
the mediation of our Saviour Christ, who is onely a sufficient  
Sponsor for our sinnes: that all grace and remission of sinne  
must neede only by the mediation of Christ and no other.

From that hee commeth further to speak of rites and cere-  
monies in Christs Church, as in having benefices void in  
Gods service, sprinkling of holy water, giving of holy bread,  
bearing of Candelis on Candlemas daie, taking of oyes,  
bearing of palmes, creeping to the cross, setting by the Sea  
palmes, following of the font, with other like customs, rites,  
and ceremonies, all which oyes, and customs, the forsaide  
booke both not by and by repale, but so farre admitte them  
for good and laudable, as they put men in remembrance of  
spiritual things: but so, that the people without must be  
strucked, howe the said ceremonies containe in them no such po-  
wer to remit sinne, but only that to be referred unto God, by  
whom onely our sinnes be forgiven.

And so concluding with purgatorie, hee maketh an ende of  
those articles, thus saying thereof: that because the Masse of  
Sacrifices alloweth paying for sinnes departed, hee therefore  
dissuadeth not that to be laudable a custome, so long continued  
in the church. But because there is no certaine place named,

no kinde of paines expressed in scripture, hee therefore thin-  
keth necessarie such abuses clearly to be put away, which in-  
der the name of purgatorie have beene advanced: as to make  
men believe, that by the Masse of Romes parsons, or by mas-  
ses paid at Seale, Colly, or other place, in any place, or before any  
Image, foules might cleaue the bellied out of purga-  
torie, and from the paines thereof, to be sent straight to hea-  
ven, and such other like abuses, &c.

And these were the contents of that booke of articles deu-  
ised, and passed by the kings authority, a little before the death  
of Lincolne and of Posethie. Wherein, although there  
were many and great imperfections and untruthes not to be  
permitted in any true reformed church, yet notwithstanding,  
being long and his council to beare with the localities which  
were netelic leane from their mothers milke of Rome,  
thought it might serve somewhat for the time, instead of a lit-  
tle beginning till better might come.

And so consequently, not long after these articles thus set  
forth, certain other Articles were also given out  
about the same year 1538, whereby a number of holie daies,  
were abrogated, and especially such as fell in the harvest  
time: the keeping of which rebounded greatly to the hinde-  
rance of gathering in their come, hay, fruit, and other such like  
necessarie commodities. The copie and tenour of which In-  
junctions I have also hereunto annexed, as under followeth.

The kings Injunctions.

As much as the number of holie daies is so excessive  
ground, and yet likewise more and more by mens deuotion,  
yet rather superstitious, than by true religion, that the same  
may be and should be not onely preserved, but also by the  
lawe, by reason that it is occasion as well of much good  
and blisfulnes, the very nurse of theues, bagabonds, and of diuers  
other unchristianities, and inconveniences, as of decay of good  
merits and artes, profitable and necessarie for the common  
wealth, and loss of many soules. Many times being cleane  
despoiled through the superstitious observance of the said holie  
daies, in not taking the opportunitie of good & serene weather,  
offered upon the same in time of harvest, but also pernicious to  
the soules of many men, which (being inticed by the licentious  
bawling and liberte of holie holie daies) doe upon the same  
committie vice and vices more excessive, riot, and superfluities  
then upon any other daies. And fifth the said daies have  
been so obtained, but for mans vice, and therefore ought to be  
place to the necessity and behoofe of the same, then before  
that shall occur, much rather any other holie day institute by  
man.

It is therefore by the kings Highnesse authority as  
heretofore had in earth of the Church of England, with  
the common assent and consent of the Prelates and Clergie  
of this Realme, in convocation lawfully assembled, and  
congregated, amongst other things decreed, obtained, and  
established.

First, that the feast of dedication of churches, shal in all places  
throughout this Realme, be celebrated and kept on the first sun-  
day of the month of October for ever, and upon none other  
day.

Item, that the feast of the patron of euerie church twighin  
this Realme, called commonlie the church holie day, shal twighin  
yearly be kept and observed as a holie day, as hereto-  
fore had been used, but that it shall be lawful to all and singu-  
lar persons resident or dwelling within this Realme, to goe to  
their worke, occupation, or myserie, and the same truelle to  
exercise and occupie upon the said feast, as upon any other  
twighin day, except the said feast of church holie day be such as  
shall be otherwise by statute or kept as a holie day by  
his ordinance following.

Also that all those feastes or holie daies, which shall happen  
to fall occurre either in the harvest time, which is to be count-  
ed from the first day of July, unto the xxij. day of Septem-  
ber, or else in the same time at Twelfmurther, shall not be  
kept, or observed from henceforth as holie daies, but that they  
may be lawful for euerie man to goe to his worke or occupa-  
tion upon the same, as upon any other twighin day: except al-  
ways the feasts of the Apostles, or of the blessed Virgins, &c.  
George, and also such feastes as therein the kings High-  
nesse shall be kept holy and solemn of euerie man, as in  
time past, have bene accustomed: so obtained, that it  
may be lawful to all Justices and Clerges, as well secular  
as regular, in the forsaide holie daies, not abrogate, or sing  
as they doe not the same solemnitie, nor doing to the  
same after the manner used in high holie daies, nor doe  
more, or indit the same to be kept or observed as holie  
daies.

Finally, that the feasts of the Nativite of our Lord, of Ea-  
ster day, of the nativite of S. John the baptist, and of S.  
Michael the Archangel, shall be from henceforth counted, ac-  
cording to the declaration of the premises, be it whome  
that Easter terme beginning abrogate the xxij. day after Ca-

ster day, reckoning Easter day for one, and endeth the Spring  
day next following the Ascension day.

Twelfth Term  
The first term beginning abrogate the Wednesday next  
after the dayes of Twelfth Sunday, and endeth the 11. of  
12. day of July.

Michaelmas terme beginning the 9. or 10. day of Decem-  
ber, and endeth the 28. or 29. day of November.  
Trinitie terme beginning the 23. or 24. day of January, and  
endeth the 12. or 13. day of February.

In Easter terme, upon the Ascension day: in Trinitie  
terme, upon the Nativite of S. John Baptist: in Michaelmas  
terme, upon Allhalow day: in Hilare terme, upon Can-  
termas day, the kings Judges at Twelfmurther doe not be to  
be in judgement, nor upon any Sunday.

After these articles and injunctions thus given out by the  
king and his council, then followed moreover (as is be-  
fore) other Injunctions more, concerning Images, reliques,  
and blinde miracles, and for abrogating of pilgrimages de-  
vised by superstition, and maintained for lute sake, also for  
the Parson, Curate, and Gods commandments, and  
the 13ble to be had in England, which divers other points more,  
necessarie for religion. The words of which Injunctions here  
also insue.

Other Injunctions given by the authority of the kings high-  
nesse to the clergie of this Realme.

In the name of God Amen. In the year of our Lord God  
1538, and of the most noble reign of our Soveraigne lord  
Henrie the eight king of England and of France, defender  
of the faith, Lord of Ireland, and in the earth supreme head  
of the Church of England, the xxvij. day of January, the said  
king, Lord Cromwell, keeper of the privie Seale of our  
said Soveraigne Lord the king, and biggent to the same,  
for and concerning all his jurisdiction Ecclesiastical within  
this Realme, to the glorie of almighty God, to the kings high  
nesse honour, the public weale of this Realme, and increase of  
vertue in the same: have appointed and assigned these Injun-  
ctions insueing, to be kept and observed of the Prelates,  
Parsons, Vicars, Curates, and Scholemasters, resident or  
dwelling in this Realme, or any other spiritual administration  
within this Realme: under the paines hereafter limited and  
appointed.

The first is, that the Deane, Parsons, Vicars, and other  
having cure of soules any where within this Realme, shall  
faithfully keepe and observe, and as farre as in them may  
lie, shall cause to be kept and observed of all other, all sin-  
gular lawes and statutes of this Realme, made for the abol-  
ition and extirpation of the bishop of Romes pretended and  
bawling power, jurisdiction within this Realme, for the stabili-  
ment and confirmation of the kings authority and jurisdic-  
tion within this Realme, as of the supreme head of the church  
of England, shall to the uttermost of their wit, knowledge,  
and learning, purely, sincerely, and without any colour,  
or dissimulation, declare, manifest and open, by the space  
of one quarter of a year, now next insueing, once euerie Sun-  
day, and after at the least twice, twice euerie quarter of a year  
in their sermons, and other collations, that the bishop of  
Rome usurped power and jurisdiction, having no establish-  
ment, nor ground by the lawe of God, was for most just cause  
taken away and abolished, and that therefore they owe obe-  
dience to him no manner of obedience or subjection, and that the kings  
power is within his dominion, the highest potentate and power  
under God, to whom all men within the same dominion by  
Gods commandment, owe most loyalte and obedience also  
and above all other potentates in earth.

Item, whereas certain Articles were lately devised and  
put forth by the kings Highnesse authority, and confirmed  
upon by the Prelates & Clergie of this Realme, in convoca-  
tion (wherein part were necessarie to be holden and believed  
for our Salvation, and the other part doe concerne and touch  
certaine laudable ceremonies, rites, and usages of the church  
quiete and contentment to be kept, and bidden for a decent  
and polithe order in the same) the said Deane, Parsons, Vicars,  
and other Curates, shall so open and declare in their ser-  
mons and other collations, the said articles unto them that be  
under their cure, that they may plainly knowe and discerne  
which of them be necessarie to be believed and observed  
for their salvation, and which be not necessarie, but onely doe  
concerne the decent and polithe order of the said church, ac-  
cording to such commandment and admonition, as hath bin  
given them then heretofore by the authority of the kings High-  
nesse in that behalf.

Moreover, that they shall declare unto all such as be under  
their cure, the articles likewise devised, put forth, and authori-  
zed of late, for and concerning the abrogating of certaine su-  
perstitious holie daies, according to the effect and purpose of  
the same articles, and peradventure their parishioners to keepe  
and observe the same, as willingly as things wholsome, poun-  
ded, decreed, and established by common consent and public  
authority for the common weale commoditie, and profit of  
all this Realme.

Whereas

The kings High-  
nesse authority  
to the people.



Page 25  
19

Also the said Deane, Parsons, Quakers, Curates, and  
priests shall in no wise at any unlafulfull time, nor for any  
ther cause then for their honest necessity, haunt or resort to a

Injunctions exhibited, Anno 1538.

Item, that ye shall discourage no man therein: as yet  
from the reading or hearing of the said Bible, but shall cry:  
by proucke, three and erijet: currie person to read the same

### Interpretation

1

Item, if you have heretofore declared to your Parishioner,

[illegible]

The king's son  
Deserving the  
name of St.

8











of Baptism, whether thou dost believe that it is a sacrament of the Church, and a necessary sacrament unto salvation, and that a Baptism may be given, and that the order of baptizing is ordained by the Church, is necessary and wholesome?

8. Item, whether thou believest that matrimony be a sacrament of the Church necessary to be observed in the Church, and that the order appointed by the Church for the solemnizing thereof, is allowable and to be held?

9. Item, whether thou dost believe that orders to be a sacrament of the Church, and that giving of Orders appointed by the Church, is to be observed of Bishops: whether it be deadly sinne or not, if it be omitted or contemned; whether the order of priesthood, lawfully received by means of Baptism, is obtained by God?

10. Item, whether penance be a sacrament of the Church, and necessary unto salvation, and whether auricular confession is to be made unto the Priest, or is necessary unto salvation, and whether thou believest that a Christian is bound, before contrition of heart, having the free use of an apt or meet Priest, under necessity of salvation, to be confessed unto a Priest, and not unto any lay man, be he true or good or venial: and whether thou believest that a Priest in cases penitential, is to be made unto a sinner, being contrite and confessed from his sinnes, and to give grace unto them that do duly receive them?

11. Item, whether thou dost believe and hold, that the sacrament of confirmation, and extreme unction, be sacraments of the Church, and whether that they do profit the souls of them which receive them, and whether thou believest the force and fruit of sacraments, to give grace unto them that do duly receive them?

12. Whether all things necessary unto salvation, are put in holy Scripture, and whether things only there put, be sufficient, and whether some things upon necessity of salvation, are to be believed and observed, which are not expressed in Scripture?

13. Whether thou believest that Purgatorie is, and whether that souls departed be therein tormented and purged?

14. Whether holy Baptism, Penance, and Confession, departed from this world, ought to be honoured and called upon, and prayed unto?

15. Whether Priests in heaven as mediators, pray for us? 16. Whether thou believest that oblations and pilgrimages, may be devoutly and meritoriously done to the sepulchres and reliques of Saints?

17. Whether the fast in Lent and other appointed by the Canon law, and received in common usage of Christian people, be necessary eitherwise required, are to be observed?

18. Whether it be laudable and profitable, that worshipfull images be set in Churches for the remembrance of Christ and his Saints.

19. Whether thou believest that prayers of men living, do profit souls departed, and being in Purgatory?

20. Whether thou believest that men may merit and deserve by their fastings and also by their other deeds of devotion?

21. Whether thou dost believe, that men prohibited of the Church, to preach, as suspect of heresy, ought to cease from preaching and teaching, until they have purged themselves of suspicion before an higher iudge?

22. Whether thou believest that it is lawful for all Priests freely to preach the word of God?

23. Whether thou believest that it is lawful for lay men of both sexes that is to wit both men and women, to sacrifice and preach the word of God?

24. Whether excommunication denounced by the Pope against all heretics, do oblige and bind them before God?

25. Whether excommunication is bound to pay daily his matters a censuring, according as it is ordained by the Church, or whether he may leave them until such offence as deadly sin?

26. Whether thou believest that the heads or rulers, by necessity of salvation, are bound to give unto the people holy Scripture in their mother language?

27. Whether it is lawful for the rulers for some cause, upon their reasonable adiunction, to ordain that Scripture should not be delivered unto the people in the vulgar language?

28. Whether thou believest that confessions, holings, blessings used in the Church, are to be prayed?

29. Whether thou believest that the Pope may make laws and statutes, to bind all Christian men to the observance of the same, under pain of deadly sin, so that such laws and statutes be not contrary to the law of God?

30. Whether thou believest, that the Pope and other Prelates and their deputies in spiritual things, have power to excommunicate priests and lay people that are inobedient and disobedient, from entering into the Church, and to suspend or let them from participation of the sacraments of the same?

31. Whether thou believest that the Pope may suffice unto a man fallen into sinne after his baptism, for his salvation and washing?

32. Whether a Priest marrying a wife, and that without the dispensation of the Pope, and begesting also children of her without chasterie giving, do sinne deadly?

33. Item, whether a Latin Priest after he hath taken the order of priesthood, being sore troubled and stirred with picking of

lust and lecherie, and therefore marrying a wife for remedy of the same, do sinne deadly?

34. Item, whether thou dost ever pray for John Ecclesius, John Hus, or Wicliffe of Prague, condemned of heretics in the Council of Constance, or for any of them fifty three dead, or whether thou hast done openly or secretly any deeds of charity for them, offering that to be in bliss and saved?

35. Item, whether thou hast recounted them or any of them to the Saints, and worshipped them as Saints?

36. Item, whether thou dost believe, hold and affirm, that every general Council, and the Council of Constance, do so represent the universall congregation of the Church, as to represent the universall congregation of the Church?

37. Item, whether thou dost believe that the same things which the Council of Constance (representing the universall Church) hath approved, and both approved for the maintenance of faith, and for the health of the same, to be approved and holden of all Christians?

38. Whether the condemnations of John Ecclesius, John Hus, and Wicliffe of Prague, done upon their persons by the whole general Council of Constance, were duly and rightly done, and so for such, of every Catholic person, they are to be holden?

39. Whether thou believest that John Ecclesius of England, John Hus of Bohemia, and Wicliffe of Prague, were heretics, and for heretics to be named, and their bodies and bones, to have been and now be perjured, for the which bodies and pertains of their persons, they are condemned by the whole Council of Constance for heretics?

40. Item, whether thou believest or affirm, that it is not lawful in any case to flatter?

41. Whether thou believest that it is lawful at the commandment of a Superior, to make an oath for the truth, or any other oath in case convenient, that also for purgation of infamy?

42. Item, whether a Christian person desiring the receipt of the sacraments of confirmation, extreme unction, or solemnizing of matrimony, do sinne deadly?

43. Item, whether thou believest, that St. Peter as Christes vicar, have power upon earth to bind and loose?

44. Item, whether the Pope ordinarily chosen for a time, his power being expired, be the successor of St. Peter?

45. Item, whether thou hast ever promised at any time by an oath, or made any confederacy or league with any person or persons, that thou wouldst always hold and defend certain conclusions or articles, touching the faith, and your consciences, right and consonant unto the faith, and that you certify by touching the other and tenor of the said opinions and conclusions, and of the names and surnames of them that were your adherents, and promised to be adherent unto you in this behalf?

46. Item, whether thou believest that it is lawful for lay men of both sexes that is to wit both men and women, to sacrifice and preach the word of God?

47. Item, whether thou believest that it is lawful for all Priests freely to preach the word of God?

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to called, which defamed  
t this is seldome, and no-  
tled *Presbyters*, which are  
ide the same by the two



Albeit he yet proued his doing and sayings by authority  
the law & Prophets, as is shewed in the first to the Roman  
where Paul renergeth. That he was chosen apart to be a m

As concerning sacrifice doing, (so doe 3. unbeliued, and  
twoo thinge pson bee, *Libere*, not knowinge els what it thow  
meane) 1. *Pop.* that it is lawfull for all men, and whomeuer  
doe sacrifice, of what sort so euer they bee: but 3. *mirane* not  
sacrifice doing, to lay spall, as priests bee to doe, therefore  
appointed: but like as *Christians* people bee *Sacerdotes*, that  
to lay, *Sacrificers*, as is shewed before, brought they tooke  
and do offer *Spiritual* sacrifices, as *spiritus 3.* *Paulus* to  
*Romans*, saying: I beseech you brethren, for the loue of o  
mercy, that you will giue your body a liuing sacrifice, holy  
acceptable to God, beinge reasonable worshipping, 31

And so farre, for lacke of knowledge of God, and  
of his love by the light of Scripture. And good  
men should lawfully recomendate the good, y<sup>e</sup>  
true Christian, thinking though his fautes to be  
to doo him good service.

Therefore said S. Loth. I befynd thee, the  
thief, to be hated by all earth, which Iste becometh  
it abscit, w<sup>ch</sup> praye mens iudgements may be rec<sup>ed</sup>  
and accordingly to the leading of the same.

In the 25. where you aske, whether euery p<sup>er</sup>

persecute mee, in troubling and striking my  
members of mine owne bodie: of whom it is  
saith you, shall I make the tender ball of mine eye  
(I dare say) so loose as his bodie, that is, euen  
earth, repenting himselfe full sore, being read  
follovs after a new waie, as apparently by his  
hee saith: O Lord whi wilt thou haue me  
one woulde saie: I shal I see all that I  
done afire of good intention, and good pu  
tion, haile decreetued mee. I finde it otherwise  
Creed.

servants the  
aid, He that lim-  
e: his heart sell  
n downe to the  
ic to amend and  
unswere, where  
doe? As though  
thought to haue  
negate or deuo-  
e. What which I  
effected











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The Wicked  
bo. 2 of Diske-  
ley.



**Keywords:** child sexual abuse; disclosure; legal system; mental health

[illegible][illegible]



Rede in l'rom in  
exp. 16. Ioan.



August in Seve-  
rath Lucca,  
the sacrament  
early taken the  
by and blood  
Christ.

Arguments  
be their de-  
nation of the  
things which  
they represent.

to insure fully  
powered by  
sufficient.

to the sacra-  
ment of the ho-  
ly is the body of  
Christ after a  
real manner.















these words declaring, quia  
vultus sacramenti sacramen-  
tum Sacramenti interior homo fa-  
ciens one thing, and the virtue of  
for the sacrament is received  
of the Sacrament, the in-  
terior according to the fau-  
toris inquit inquit Christi co-  
munis faciens offendit, & alud  
quod est at, &c. That is, the  
fact is made the body of Christ  
to the senses of man, and  
inward of the faithful. And  
as before, the same thing is  
the same cause remains. That  
the same cause remains, that  
the same cause remains, that  
which is the body of Christ, that  
of the flesh, but with p fight  
Testimony of Erasmus Hant  
faintly

ing also in the same age with  
as 800, peaves after Christ  
doctrine in his book of "Infi-  
ritory, why the Lord would give  
to men, then men find things as  
the world great house: thus he  
said, he would rather that the  
world should be recited with the  
to be better food, than by the  
might be swayed: For like as  
heath & quickeneth the body,  
by nourishment & strengthening  
by bread, but by every word  
of God.

his bread and drink, signifieth  
and of the members toge-

not is one thing, and the vertue  
g. The Sacrament is receiued  
of the Sacrament the inward  
ment is turned to the nourish-  
ment of the Sacrament, the dig-  
turned into vs, when wee eate  
to the bodie of Christ, when  
&c. **¶** Tho<sup>th</sup> word not by these  
it forme of doctrine was then  
g. this article of the Sacra-  
ment grosse opinion of translu-  
g. a moreth anther of the like  
g. **¶** *Calixtus* Dook

lo Christianus Druthemans;  
 sine (faith he) doth care;  
 and not inconueniently the blood  
 whattsoever proceedeth from  
 his gladdnes, and increaseth all  
 Druthmarus saith: The Lord gaue  
 of his body, to the remission of  
 sinne, that they alwaies remem-  
 ber the figure, which he shuld doe for  
 us: that is, in Sacrament. This  
 is of Carolus Magnus, as writ-  
 tes Scotus, in esse as some call  
 Iohannes Scotus.

An. 880  
 Joan Grotius  
 lib. et resp. q.  
 Augustini  
 Synodi.  
 Recit. close  
 pag. 1.  
 Anno 950.

a clerici maligno errore sedu-  
 n & vinum quæ in altari posu-  
 i substantia manere, & figuram  
 uinis Christi, &c. That is, A-  
 ting in y dates of Lanthiercer-  
 by wicked error, did hold & main-  
 tain.

Age Group	Percentage of respondents
18-29	65
30-49	75
50-69	80
70+	85















[illegible][illegible]

To proceede now further in this discussion of antiquitie, it is followed, that after the tyme of *Elfricus* aforesaid, this unitie of transubstantiation began first to be in question, and then to be in doubt, as the following sentences markes: to wit as blindness and superstition began; more and more, to increase, to the faide greifed spirit in still more and more, both in number and authority peccatiated, in so much that about the yere of our Lord. 1060. the dropping of transubstantiation began to be in doubt and in question.

And in this number first was one *Berengarius* a French man, and Archdeacon of Angiers, which of all Christian men, which I have read of, was first called and counted on for the first dropping of transubstantiation, and troubled for the same; as hee saith himselfe in his booke, which is thus entituled, *De consecratione*.

This *Berengarius* lived in the tyme of pope *Leo 9. Anno. 1059. Nicholas*, which was about the yere of our Lord. 1060. And if I do finde out writers here in some benefice, for the tyme of this he doeth, that he first began to doubt of this unitie of transubstantiation, and afterward againe under pope *Nicholas*, a tyme of the yere 1062. as is to be gathered of *Gratien*, *De consecratione*, *lib. 2. ego Berengarius*, where he saith, that pope *Nicholas* bid him shew unto bishops and Archbishops, the cause of his recantation.

Again, by the Actes of the council of Rome, it there appeareth that the said *Berengarius* made this his said last recantation under pope *Gregorio 7. Anno 1072* in the year of our

truth of the Sacrament, and gave satisfaction to the  
there, according to the  
me in the church, and he was handled by certain mal-  
and superstitious notions, that but by evil entreatie, a  
want to face of death (such is the weak frailty of man)  
began to thinke, and afterward did indeed receive the truth.  
Of these malicious envenies against Berengarius, the  
first traitor was Lanfrancus, a student of the  
Archbishop of Canterbury. Cuiusmodi sponte libenter  
of the abbot of Elnfrance, and afterwards Archb. of Aufrance  
Algericus also monk of Coblen: Fulbertus also monk a  
bishop: and hydebrands sometime monk of Cluninacke, a  
Archdeacon of Tiron, and afterward Bishop of Lisieux.  
By these and such others, the doctrine of the eucharistie, the  
ros heretics of trane substantiation began sick to bee defende  
and partly publicly in twitting to be taken about that matter  
Of the which firsts and parts, the first that began to set up  
faction by twitting, seemed to be Palidallus, who was a  
before Berengarius about the time of Abernace: and is  
wife Lanfrancus the first that brought in the doctrine of  
pugned and troubled for denying transubstantiation, was  
Berengarius: with whom Lanfrancus also was supposd at  
first beginning to holde and part, but afterward to cleave  
himselfe he stood openly against him in the councell, and was  
against him.  
It followeth then in the act of the Councell, that when  
Synode of Archbishops, bishops, Abbots, and other Prelates  
were together assembled, the greater number (sayth the  
did hold that the bread and wine were turned substantially in  
the body and blood of Christ, notwithstanding sayth he, that  
there were in the said Councell such be the opinion to give out  
Berengarius, but to give the sentence to give out. Berengarius  
was among the rest, after hee had long stand in the confesse  
defence of the truth, at last relented to their willes, confesse  
his error where none was, and desired pardon of the Councell  
and this was (as secretly to tell Spanish) his secret  
will. And this after recunning to himselfe, hee  
the death of Palidallus and Lanfrancus, hee  
himselfe againe to recognize the truth, which he before had denyed.  
The pope (sayth Spanish) perceiving this, would  
leave him so, but sent into France Hildebrand his Car-  
dinal Chaplaine (as meete a mate for such a fate, as was  
all Satanas Court) and made him butt a name and  
against ecclesiasticall discipline, Berengarius and bring  
him before the face of the Councell holden at Tiron, that  
made him to fly, errant, once againe against hynde stoborn  
in that councill Lanfrancus, and Cuiusmodi goyefolde, a  
pugning his affection. And thus standeth the narration of  
Spanish. But by the act of the councell at Lisieux, and  
rely on other declaration, that by this latter sentence, the  
of Berengarius should bee at home under Hildebrand, be-  
then pope, in the prate of our Lord. 1076. and in the month  
February, at that in the said councill holden in Ecclesia Salu-  
toris, this recantation of, *Ego Berengarius* was made, and  
imposed by the said pope Hildebrand, upon him, and hee  
himselfe to dispute contrary to that faith of the sacrament  
there holden.  
Again, Henry Bullinger in his booke, *De origine erroris*  
following belike same other authos, expressly the order of  
of said recantation after this sort, and faith that in the time  
of 20. Anno 1051. there was a Roman Councell holden  
at Clugny, where the said Berengarius was present, and  
present, the booke of John Scotus was openly read, and  
condemned. Also Berengarius was sent for, who seeing  
pecuniell proceeding of that Councell, refused himselfe  
come, but sent two Clerkes, which openly there defended  
cause and matter, and were for the same committed unto  
for. Such is the story of the said councell, and of the  
with priuies and violence to defend their verities. Against  
doings of this councell notwithstanding, the Frenchmen  
stiffe, both at Angiers, and Tiron, wiving also consistent  
with Berengarius.  
But long after this, died pope Leo: and after him felle  
pope Clift, by which and Synode was kept at Florence  
where the acts and doings of the foresaid Councell of  
cellence, were confirmed, and a Legate also appointed to  
first to Tiron in France. This Legate was Hildebrand, be-  
fore mentioned, who calling the cleargy of France toge-  
in a Synode, fell there in hand with the cause of the Sacra-  
ment. Berengarius was there present, and of the same  
of the councell, hee refused to be present, and desired  
cells, hee thought that in his actions, he would give  
other answer, but that he beleueth and contented with the fa-  
of the Catholike Church: and so for that time did frustrate  
purpose of the councell, rather belubing the pretences of him  
himselfe, then firste, enrolling the simple truth.  
Again, after Cardinal Richolde the second, he  
congregating an other councell at Rome, Anno. 1058. he  
for Berengarius there to appeare, who being present, argu-  
that he could, for the iustitie of his cause, but all would  
ferre. As the popes generall Councils, such a stroke and

10 of Rome, which he would read and publicly profess before  
 the people. The reason of which words is required in the De-  
 creets. De consecrat. dist. 2. Ego Berengarius, &c. The effect  
 whereof is this: That he prehendeth with heart and mouth, to  
 profess the true doctrine of the Church, the true, catholic, and ap-  
 olostolical faith, notwithstanding all heresies, and hereunto  
 he hath lately subscribed, as holding that the bread and  
 wine upon the altar, after the consecration of the Priest, be-  
 come truly a Sacrament, and are not the very selfe body and  
 blood of our Lord Iesu Christ, neither can be handled or bro-  
 ken by the Priests hands, or chewed with the teeth of the  
 faithful, otherwise they should turne into nothing, and so  
 offering now to the holy and Apostolical church of Rome, he  
 professed with mouth and heart, to holde the same faith tou-  
 ching the Sacrament of the Lords mae, which the Lord pope  
 Nicholas, with his Synode here present doth holde, and com-  
 mandeth to be holden by his Evangelicall & Apostolical au-  
 thority. That is, that the bread and wine upon the consecra-  
 tion are not only a sacrament, but also are the very true  
 & selfe body, and blood of our Lord Iesu Christ, and are sen-  
 sibly felt and broken with hands, and chewed with teeth: Iwea-  
 ring by the holy Evangelists, that whosoever shall hold or say  
 contrary, he shall holden him perpetually accursed, and if  
 he himselfe shall deny the same, he shall have the penalty of  
 the same, &c. he shall be content to abide the purity and rigor of  
 the Canons, &c.

This solemnly recantation of Berengarius, as it offended  
 a great number of the goodly sort: it it gave to the contrary part  
 no little triumph, whereby every since they have taken the great-  
 est pleasure to relate it.

It happened shortly after this, that Hildebrand the Popes  
 grando Captaine in the behaffe of his Gaillier Pope Zzi-  
 cholas, went in warfare against the Goodman, Zzi-  
 cholas beinge smitten, shortly after, he set upon a newe boi-  
 nage against Pope Alexander, against Eadwus: which boi-  
 nage beinge also continued by his successor Pope Innocent  
 Alexander beinge the custodian, and thus made pope himselfe: so  
 that during the busie strife of these warres, the popes boi-  
 nesses had no leisure to attend the debating of this controversie of  
 the Sacrament.

At length when all was quiet, and pope Hildebrand and most  
 of the Lombards with his suffices by him, he was to be un-  
 cupied, but still some tumults a newe council at Rome in the  
 church of S. Atreane, to reneue againe the olde discussion of  
 Berengarius, about the year, as some holde, 1079.

Thus Berengarius beinge told by these Donks and Phari-  
 ses, was so confounded, and batted on every side, that partie  
 for partye hee was frettinge him on sone the partye for shame  
 and griefe of conscience that he had now thus benighted the truth,  
 on the other side, that the man (as is now reported) after these  
 such turbulent states of life, became a laborer, and brought  
 with his hands for living, all the residue of his life.

But notwithstandinge this, yett touching the Sacrament  
 (as by his owne writings in Lantfrances book may ap-  
 pear) was this: The sacrifice of the Church consisteth of two  
 things: The one visible; the other invisible, that is, of the Sa-  
 cramente, and of the thing or matter of the Sacrament. Which  
 thing (which is to meane, the body of Iesu Christ) if it were  
 present, hee should be able to see, and to taste, and to feel, and  
 beinge liv'd up to heauen, and sitting on the right hand of his  
 father, to the time of restoring of all things (as S. Peter sayth)  
 it cannot be called down from thence. For the person of Christ  
 consisteth of God & man: the Sacrament of the Lords table  
 consisteth of bread and wine, which beinge consecrate are not  
 changed, but are still the same, and yett they are able to be  
 remembrance or similitude of those things, whereof they be sa-  
 crements, &c. Ex lib. Lantfranci.

By these words of Berengarius doctrine, all indifferent  
 readers may see and iudge, that he asserted nothing but that  
 was agreeable to the holy scripture, beleevinge truly S. Paul  
 sayeth, that the bread which we eat is the fellowship of his body  
 per all faithful beleivers are refreshed spiritually, with the bo-  
 die and blood of the Lord, without asking life. Wherof some  
 impudently they do misreport him (as they doe many other  
 things) truly falsely lay to his charge, as though his teaching  
 should be, that in the sacred supper of the Lord, nothing else  
 was to be eaten, besides only the bare figure, which  
 is the bread and the wine.

And now that you have seen the doctrine of Berengarius,  
 let us also take a view of the contrary reading of Lantfrances  
 and his fellows, concerninge and comparinge together the in-  
 stitution of the one side, with the institution of the other, to make  
 the difference thereof the more manifest.

*the effect of  
the doctrine of  
the doctrine of  
the doctrine of*











[illegible]

By treason therofore, enured a mighty schisme and affliction among the flocke of Christ, such as lightly the heathen had bene liene. For the priests went against their Bishops, the people against the priests, the laytie against the Clergy: finally, all came together in heapes and in confusion. Men a woman, as euery one was set vpon mischief, wickednesse, contention,

Ex A:na non infuso confilio, sicum nequeas continere, coniung  
 Sibus, Epja. quamvis id prima cogitanda fuerat, antea quam in  
 321. cris ordinibus. Sed non sumus dii omnes qui sumus ap  
 lemur. Quando huc ventum est, ut legiressere ne  
 cui nubere quam vri, &c. That is; Wee beleue th

pro lacte biberunt. Nam illud Apostolicum: Vnusquisque habeat uxorem, nullum excipit verè, nisi proflorentia, vel cum qui de cõtinuanda in Domino virginitate

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The author of  
this booke of  
Panormia,  
was Iac  
Carnotlie,  
in which booke  
he compiles di-  
uers Canons of  
popes and  
bishops.

The former was  
 one of this  
 famous  
 noble pope  
 Nicolas.

47. B. & cap.  
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Ex ep<sup>is</sup>.  
Anselm Reg.  
Heiden.

The curse  
against cursed  
Sodomitic  
called in arai

Uterus punctatus, vice versa.

perfect.

*Ansel.  
Offendiculum  
Sacerdotum.*

**The reasons and arguments of Anselme against the marriage of priests**

### Image of print

King 6

2000

Num.4.

ohn 12:

The grosse  
positions of  
discipline, upon  
the words of

13. Alar.

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*Certaine instruments and Evidences of ancient record, declaring the marriage of Priests to have, and in times past, both with ancient custome and publike lawes of this realme.*

Sicut prefatus et futurus quondam ego Willielm de Blunwel miles  
 fecerit, dedet et hac presentis charta mea confirmavi Stephanus  
 de Saxlingham Clericus, et Matilda vxori sue pro homagis  
 et seruiciis suis et pro sex maris argenti quos mihi dederit in  
 germaniam, vnam peciam terram arabis, que in campo in cam  
 in terra in cultura inter meluagis Galfredi Sycari, et ceteros  
 de feodo Eadric de Wintonia, et alios de feodo eiusdem  
 terram Ioannis de Neuton, et buttat vltra regiam (fratris) verus  
 orientem, et super terram que fuit Henrici Popilste vxoris  
 occidenti habendae et tenende, de me et heredibus meis illis  
 et heredibus suis aut quibuscunque dare, legare, vendere, vel  
 assignare, vel aliter in feodum, vel in alio modo, libere quiete,  
 in feodo perpetuo et hereditarie, Reddendi tamen annuatim  
 mihi et heredibus meis decem denarios, scilicet ad festum sancti an-  
 drew denarium et ad nativitatem sancti Iohannis baptista ve-  
 ni denarium. Et ad festum domini regis quando euenit  
 in feodum, et ad festum sancti ample pro omniis feuitis, confu-  
 gium, et scilicet euenit de feodo meo et heredibus meis, et  
 Willielm de Blunwel, et heredibus mei warrantabitur, acqui-  
 etabimur et defendemur praedicta peciam terram pronomiatam  
 et Stephanus et Matilda vxori sue et heredibus suis aut quicunque  
 dare, legare, vendere, vel assignare voluerint, contra omnes  
 personas et aduersarios suos, et contra omnes et singulos, pro praesentibus  
 feuitis, et vltra concessio et donata et facta et futura in  
 perpetuum, hanc cartam sigillo meo roboravi: His testibus,  
 Radulpho Malherbe, Willielmo de Reynestore, Joanne de  
 Neuton, Willielmo Canebor, Ioan. filio Simonis, Milone le  
 Radulpho, Radulpho Kinegham, Willielmo de Campo, Thomae  
 Cipe, et alii.

This faide peece of Euidence called a deed of Feoffment of lands remaineth in the keeping of Thomas Blundvill of Beuton Flotman in the Countie of Norfolk Equire at this present (videlicet) 22. die Nouembris, Anno. R. Eliz.2. R. decimo. Et Anno Dom. 1567. Wtho (A knowe) will not refuse to shew the same to any man that shall desire the sight thereof.

1 Other deedes and instruments of like antiquity,  
declaring the same received of Master  
John Forde.

**S**ciant omnes praesentes et futuri quod ego Willm<sup>us</sup> filius Walteri, domini<sup>us</sup> de Ridware Hamfild, concessi, et tradidi Ioanni filio Galfridi de Edinghal Clerico, & vxori<sup>is</sup> filie Matilde filie Henrici Colbein, vnam dimidiam virgatam tertz in Edinghal, cum omnibus pertinentiis in totis et cotis, pratis et puris sibi in territorio de Edinghal: illam scilicet quam Thomas Palmstede de me tunc tenuit. Et habend. et tenend. de me & heredib<sup>us</sup> meis, filii & vxori filie Matilde & totam vitam eorum libere et quiete, bene pacifice, &c. Et ego vero Willielm<sup>us</sup> heredem, mei praedicti, dimidiam virgatam tertz per pertinentias praedicti Ioanni et vxori filie praedicti, ad totam vitam eorum contra omnes gentes Warrantanturabimus, &c. In huius concessiois et tradiciois robur et testimonium vtrique; nostris aliteris scripto sigilli suum appoluit: Is testibus, Robertus filius Galfridi de Edinghal, Andrea Saluten de eadem, Joanne filio Radulphi de Edinghal, Richardo de Ylcebrom, Roberto de Freyford, & aliis,

2 Another evidence touching the same, of lands in the  
countie of Leicesſter,

**S**ciant presentes & futuri quod Ego Radulph<sup>9</sup> filius & hæ-  
res Ioannis VVilcarde de Sceyle dedi, & cōcessi, & hac mea  
præ-

\_\_\_\_\_

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**O**f confession these things we finde in the scriptures expreſſed & approued. The firſt is our confeſſion priuately o: publicly made vnto God alone: & this confeſſion is neceſſary for all men at all times. Wherefore ſa. Iohn ſpeaketh: If we confeſſe our finnes, he is faithful to forgive vs. &c.

The second is the confession which is ordinarily made in face of the congregation. And this confession also hath place when any such thing is committed, whereof followeth a publicke offence & scandal to the Church of God as examples of penitenciers are in the primitive Church, as Heliabedais and other, &c.

The third kinde of confession is that which we make privately to our brether, And this confession also hath place when either we have injured or by our word banished our neighbour, whereafter he be hurt or wounded. Whereof I speaketh the Gospell: Goe & reconcile thy self first into thy neighbour, &c. Also St. James, Confesse your felues one to another, &c. Wherby this confession may also have place when any such thing lieth in our conscience, in the opening thereof we stand in the name of the counsell & commandment of some lawfull brother, but herein must be free discretion in answering the questions of such a brother, First that we be not put therein no needfull restraint of our free choice, And secondly therein our owne voluntarie discretion, according as we see it expedient for the better satisfying of our troubled minde. The second is, that we be not bound to any enumeration of our sinnes. The third, that twie not our felues to any one person, more then to another, but to be therein our free choice, whome we thinke can give us the best spiritual counsell in the Lord.

1. Iohn 1.

Differēt confessions  
to our brether, &c.  
Math. 5.

Iacob 4.

& certain points  
of confession  
to be written in  
private confitio

killed through penitency superfluous, yet hath neede to be chastised,  
 peruerbed: In this confession also hath not lacked his abuses.  
 First the secret confession to God alone, as hat hath bene com-  
 mended sufficient, so hath it bene but lightly stretched of many.  
 And the public confession to the congregation hath bene turned  
 to a branding in a theate, or else hath bene thought for my purpose.  
 Furthermore, the secret breathing of a mans murther to some  
 faithful or spiritual brother, in disclosing his infirmities or tem-  
 ptacons, for counsel and golpe comfort, hath bene turned into a  
 carnall confession, and a confession to the world.  
 In the which carnall confession, first of the carnall confession, peni-  
 tent in uttering his grieues, they haue made a murre neede-  
 lesse, and that but to saluation and remission of finnes. Secondly,  
 they require tollall, enumeration and a full recital of all  
 their sinnes, as if they were to be counted, and finally also binds the neces-  
 sity of this care confession, that they be able to remember the sinne  
 time at least once in the yeare for all men, whether they repent  
 or no, to be confessed: making moreover of the same a Sacra-  
 ment. And lastly, where as before it stood in the voluntarie  
 confession, to open his heart to some spiritual father, or other be-  
 lieving brother, for an easement of his grieue and griefe con-  
 fession, they binde him to a yeele (whiclike some grieue come by  
 the way to be his godly father) to whom he must needs confesse  
 all, to his confessor he hath bene, and though hee lacke the key of  
 knowledge, and perambulation of godd discretion, yet none must  
 haue power to accuse him, but he through the arbitrarie of his  
 keies.

And this manner of ecclesijs say they was instituted by Christ  
and his Apostles, & hath bin used in the church ever since to this  
present day. Which is a most manifest untruth, & easily by sto-  
ries to be convinced.

For Socrates, l. 7. c. 9. Sozom. li. 7. c. 16. in the booke of ecclesijs-  
ticall history, sheweth plainly to understand, that this auricular  
confession was not the use of Christ, but only of man.

Item, in the time of Terullian, who lived in the first half, that  
there was no mention made of this Auricular confession.  
Which may well be gathered thereof, for that Terullian, writ-  
ing upon repentance, maketh no mention at all of this confession.

See l. i. c. 19.  
Soz. l. 7. c. 16.  
Ter. de Bap-  
tismo in quaem,  
libel. Terul.  
de penitentia.

**Item,** in the time of Chrysoſtome, it appeareth there was no such afflicting at the priefts hands, by theſe words there he ſaith: I require thee nor that thou ſhouldest confeſſe thy finnes to thy fellow ſervant. Tell them vnto God, who careth for them.

**Item,** he ſaid Chryſoſtome in another place ſpeaking upon repentance, and confeſſion: Let the exaltation of thy finnes and thy iudgement ſaith he be ſecret & cloſe without viſnes. Let God alone ſee and hearken to confeſſion &.

*Chryſoſt. pſa. 30. ſum. 1.*

*Chryſ. ſum de penit. & confeſſione.*

**H**ierom, in the time of Ambrose, de penit. Diil. I. Petrus, the  
gloſe of the popes often decrees recouſers: that the infirmitie of  
penitence was not then begun, which nowin our daies is in vſe.  
It is to truely ſay that the gloſe in another place,  
thence beſetifieth: That inſinuation of penance began ra-  
ther in the tradition of the elders, than in the ſentence of any au-  
thoritic of the newe testament, or of the old, &c.

The likeſelfe teſtifieth Eraſm, writing upon Hierome in theſe  
wordes. *Apparet tempore Hieronymi nondum inſtitutum ſuſſe, &c.*  
That it is appeareth that in the time of Hierom, this ſectet co-  
ſeſsion of ſins was not yet ordained, which the church afterward  
did inſtitute, ſo that if you ſay that theſe ſins were committed  
rightly, But herein, diuines not conſidering aduſulie what the  
old doctors do ſay, are much deceiued. That which they ſay of  
general and open confeſſion, they weſt by & by to this priue  
& ſectet kind of confeſſion, which is far diuers, and of an other

*De pen. diſt.  
I. Petrus in  
Gloſa.*

*De pen. Diſt.  
ſua principio.*

*Eraſm. in  
ſeſſu. In Epi-  
taphium  
Fabiole.*















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10. This effect in a manner, and much more, did he speak and utter in that communion, both copiously and discretely: though whole Nation, Alejus being incouraged, proceeded further, to urge the 13th point with this argument.

11. The argument in forme. Ba. Sacraments bee Sacrales affecting us of Gods good will: 12. Without the woordes there is no certainty of Gods good will.

13. Ergo, without the woordes there be no Sacraments. The first part of this reason is so, Alejus omitts saying the fourth to the 10th, where he sayth: That creation of the world, and a lease of the same, was made with faith, it requirerth faith to create man's part of the world of God. 14. That the word of God is the foundation of faith, as so, Alejus witnesseth, 15. 16. Faith cometh by hearing, and hearing cometh by the word of God. 17. For the minde must be taught and instructed in the word of God by the woordes, like as the eye is taught and instructed by the outward ceremony. And so he sayth by that saying confirmed this opinion, that the Sacraments should make men righteous and not before God, for the very outward woordes, without faith of them that receive them.

And after this manner did Alejus speake unto the Synodians: that Christ both sanctifies his church through the badge of water, in the word of water, and declares the virtue and power of the word of God, that it bringeth forth life, but both manifestly teach that the word of God is the principall thing, and even as it were the very substance and body of the Sacrament: and that the outward ceremony to be nothing else than a token of that which is inwardly effected, and increaseth through faith in the word and promise. Saint Paul also in ministering the Sacrament of the Lords supper, both manifestly use the woordes of Christ: He took bread, faith he, when hee had given thanks, he broke it and said, Take ye this, and eate ye this, for it is my body. Item, Doe ye this in remembrance of mee. And hee sayth he remembred, evidently that only Christ and none but he had power to institute a Sacrament, and that neither the Apostles, nor the church hath any authority to alter or to add any thing unto his ordinance, whereas he sayth: For I have received of the Lord that which I delivered unto you, &c. To what purpose should hee goe about to move the people to believe him and to win their hearts with this pretence, if it had bene lawful for him to have made any Sacraments, or to have altered the forme and manner of ministering this Sacrament, as some men both too boldly and shamefully doe affirm, that the Apostles did alter the forme of baptism?

Then hee had spoken thus much, the bishop of London did interrupt him and said: Let us grant that the Sacraments may be gotten out of the word of God, yet are you farre deceived, if ye thinke that there is no other word of God, but that which every letter and colder do read in their mother tongue. And if ye thinke that nothing pertained unto the Christian faith, but that which is written in the Bible, then are ye plainly contrary to the Scriptures. For John sayth, that Jesus did many things which be not written. And Paul commandeth the Church, to observe and keep certaine unwritten traditions and ceremonies. 2. The 2. Article hee himselfe did preache not the scripture only, but even also the traditions of the Elders, Act. 15. Finally hee gave received in any things of the doctors and counsellors by times, which although they be not written in the Bible, yet so far as they be of the church do make mention of them, he ought to grant that hee received them of the Apostles, and that they be of the authority with the scripture, and finally that they may lawfully be called the word of God unwritten.

John when the right noble Lord Cromwell, the archbishop, said the other bishops, which did defend the pure doctrine of the gospel, heard this, they smiled a little one upon another, forasmuch as they sayd him selfe cunct in the very beginning of the disputation, unto his old rustic sophistry and unwritten verities. Then Alejus would have proceeded further with the 13th point to have confuted this blasphemous lie, but the Lord Cromwell had him by the content, for the time began to grow late, and it was twelve of the clocke, and thus he made an ende with his protestation. Right reverend master bishop, you deny that our Christian faith and religion doth lean only upon the woordes of God, which is written in the bible, which thing if I can prove, declare then you will grant me that there be no Sacraments, and that they be the manifest word of God to confirm them. And this hee did consent, and then immediately that assembly was dissolved for that day.

The next day when the 14th point was set againe, the archbishop of Cantuarie sending his Archdeacons, commanded Alejus to abstaine from disputation, when upon hee wrote his answer, and delivered it unto Cromwell, who afterwards shewed the same unto the bishops. Thus though the inbuilt of Cromwell, the colloquies were brought to this end, that albeit religion could not wholly be reformed, yet at that time there was some reformation had throughout all England.

And thus was this good Cromwell in the cause of Christs religion, examples need not to be brought. His whole life was nothing else, but a continual care and trouble, both to advance and further the right knowledge of the gospel, and reforme the house of God: as by so many proclamations and orders specified by his means for faith, may well appear, wherein first he caused the people to be instructed in the Lords prayer, and Creed in English, then printed the primitive alleys to be read and set forth in the same language, for every English man to understand, after that to reforme the vulgar people from damnable Idolatry, caused certaine of the most greivous pigmy images to be destroyed. And further for the more comely of the place, both by getting their living with the daily labour and tooke of their hands, he presented that divers idle boys and vagabonds, whom hee purposed for their libertie to be set to work, and to be instructed in the same. Furthermore by him it was also provided for the better instruction of the people, that beneficed men should be resident in their Cures and parishes, there to teach and to keepe hospitalitie, with many other things etc. And thus hee was by the 14th point, as by the 15th point, and by the 16th point, and by the 17th point, and by the 18th point, and by the 19th point, and by the 20th point, and by the 21st point, and by the 22nd point, and by the 23rd point, and by the 24th point, and by the 25th point, and by the 26th point, and by the 27th point, and by the 28th point, and by the 29th point, and by the 30th point, and by the 31st point, and by the 32nd point, and by the 33rd point, and by the 34th point, and by the 35th point, and by the 36th point, and by the 37th point, and by the 38th point, and by the 39th point, and by the 40th point, and by the 41st point, and by the 42nd point, and by the 43rd point, and by the 44th point, and by the 45th point, and by the 46th point, and by the 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Dalaber then  
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 dge, where I  
 y desirous to  
 any wise to

Arthur Dwy-  
 bre Scholler of  
 Albion Hall,  
 reporter, &c. of

The Christmas before that time, I Anthony Calaber then  
scholar of Albion hall, who had books of Master Sarcia,  
that was in my countrey in Dorselshire at Stalbridge, there I  
had a brother parson of that parish, who was very desirous to  
have a Curate out of Oxford, and willed me in my wile to  
bring him one there if I could. This will occasion offered it was  
thought good among the brethren (for, to bid live not only call  
me an other, but were to beede one to an other) that master  
Sarcia changing his name, should be sent forth with my let-  
ters into Dorselshire unto my brother, to secue him there for a  
time, until he might secretly from thence come himselfe  
to dwell over the dayes, and then unto I wrote my  
letters in all such possible but my brother for master Sarcia  
to be his Curate, but not declaring what he was in deede, for







Darnes, Charles  
 Chemum comit-  
 ed to the court  
  
 Darnes, Charles  
 had no  
 skills to the  
 ing, covered a  
 apt to make  
 for the King  
 to make him,











Persons presented.	Their causes.	Persons presented.	Their causes.	Persons presented.	Their causes.	Persons presented.	Their causes.
Thomas Beale. John Sturgeon. John Willshire. Thomas Symon. Ralph Clericus, and his wife. James Banaster. Nicholas Barker. John Sterky. Christopher Smith. Thomas Net.	For saying that auricular confession hath killed more souls than all the bills, clubs, and halberds have done since King Henry was 11. of England, &c. Also for saying, that the water in Shames bath is much better, as the water that the priests use bath.	John Sutton and his wife. John Segar. John Raulins. John Shiler. William Chalingier. John Edmunds. John Richmond and his wife. Margaret Smith.	For saying that auricular confession hath killed more souls than all the bills, clubs, and halberds have done since King Henry was 11. of England, &c. Also for saying, that the water in Shames bath is much better, as the water that the priests use bath.	Thomas Plummer. Shermons. Lewes Morall a servant. James Ogule, and his wife. Thomas Baban.	For saying that auricular confession hath killed more souls than all the bills, clubs, and halberds have done since King Henry was 11. of England, &c. Also for saying, that the water in Shames bath is much better, as the water that the priests use bath.	Richard Boslock priest. Margaret Ambg worth. John Leicester. W. Raynold. Crist, Townsend. Th. David, Skinner. Th. Maos. Thomas Starkey. Christ Holybeal. Marne Danan. W. Darby. Laurence Maxwell. Beckleyer. John Coynges, or Lyuclonde.	For saying that auricular confession hath killed more souls than all the bills, clubs, and halberds have done since King Henry was 11. of England, &c. Also for saying, that the water in Shames bath is much better, as the water that the priests use bath.
Nich. Philips. Rich. Bygges.	Philips for maintaining heretics and strange books, and for saying that fasting is a paper. Bygges for despising holie bread, putting it in the chote of a bitch, and for not looking up to the crucifixion.	Thomas Trentham. Robert Granger. William Pentagale. William May and his wife. John Henrison, and his wife. Robert Welsh. John Bengloffe. John Pily. Henry Foster. Robert Causy. William Pinchbecke and his wife.	For reasoning against the Sacrament of the altar, and saying that the Sacrament was a good thing, but it was not as men took it but God.	The parson and curate of S. Anclins. Lewys Bromfield.	For not having been confessed before certain peccates before.	Gerard Frisfe. Dominick Willis a Frenchman. Th. Lancaster priest. Gough.	For holding against the Sacrament of the altar, and not receiving at Easter.
Mistres Elizabeth Statham. John Duffer.	For maintaining in her house a Luther, Barnes, Garret, hye come, and burrs other.	Martin Bishops wife.	All these thirteene were put by the inquisition, for giving small reverence at the Sacring of the Spalle.	John Sempe. John Goffe.	For not taking his benefice, and for absenting himself from the church on holidays.	Frier Wilcock.	For speaking and reasoning against auricular confession.
W. Hilliard. Craffon. Whitchurch.	Duffer for marrying a woman, which was thought to be a Junce.	Robert Plat and his wife.	She was presented by her Curate for being not thirum in Lent, nor receiving at Easter. Also she did let light by the curate, when he told her thereof.	Thio. Capps priest. Io. Mailer, Grocer.	For holding against the Sacrament of the altar, and not receiving at Easter.	John Hardyman priest.	For holding against the Sacrament of the altar, and not receiving at Easter.
John Greene. Mother Palmer. Christoph. Coates. Wil. Selly. Alexander Frere. Wil. Bred. John Bush. W. Sonnerston. George Durant. M.D. Durant prentice.	For maintaining in her house a Luther, Barnes, Garret, hye come, and burrs other.	Thomas Aduet. John Palmer. Robert Cooke.	These were great reasons in Scripture, saying that they had it of the spirit: and that confession was nothing: and that hee not able to read, would be no head.	John Hardyman priest.	For holding against the Sacrament of the altar, and not receiving at Easter.	Frier Wilcock.	For holding against the Sacrament of the altar, and not receiving at Easter.
Rob. Andrew.	For receiving heretics into his house, and keeping disposition of heretic there.	John Cockes.	These were great reasons in Scripture, saying that they had it of the spirit: and that confession was nothing: and that hee not able to read, would be no head.	Christophor Dray plummer.	For holding against the Sacrament of the altar, and not receiving at Easter.	John Taylor D. in diuinitie.	For holding against the Sacrament of the altar, and not receiving at Easter.
John Williamfon. Thomas Buge. Thomas Gilbert. W. Hicklon. Rob. Daniel. Robert Smithon.	These other five were suspected to be Sacramentaries, and ranke heretics, and procurers of heretics to preach, and to be followers of their doctrine.	John Boultes. * Thomas Kelde.	These were great reasons in Scripture, saying that they had it of the spirit: and that confession was nothing: and that hee not able to read, would be no head.	Robert Ward, shoemaker.	For holding against the Sacrament of the altar, and not receiving at Easter.	W. Tolwine, parson of S. Anthomes.	For holding against the Sacrament of the altar, and not receiving at Easter.
John Mayler.	To be a Sacramentarie, and a rapier against the masse.	Nich. Newell.	These were great reasons in Scripture, saying that they had it of the spirit: and that confession was nothing: and that hee not able to read, would be no head.	Nicholas Otes.	For holding against the Sacrament of the altar, and not receiving at Easter.	Rob. Wifedome, Thomas Becon, preacher.	For holding against the Sacrament of the altar, and not receiving at Easter.
Richard Bilby draper.	For receiving heretics into his house, and keeping disposition of heretic there.	John Hawkins and his servant. Thomas Chamberlain and his wife. John Curteys. M. Duffell, his wife and his servant.	These were great reasons in Scripture, saying that they had it of the spirit: and that confession was nothing: and that hee not able to read, would be no head.	Herman Peterfon James Goffon.	For holding against the Sacrament of the altar, and not receiving at Easter.		For holding against the Sacrament of the altar, and not receiving at Easter.
Henry Patinson. Anthony Barber.	For receiving heretics into his house, and keeping disposition of heretic there.	The Curate of S. Catherine Colman.	These were great reasons in Scripture, saying that they had it of the spirit: and that confession was nothing: and that hee not able to read, would be no head.	Richard White Haberdasher.	For holding against the Sacrament of the altar, and not receiving at Easter.		For holding against the Sacrament of the altar, and not receiving at Easter.
Rob. Norman.	For receiving heretics into his house, and keeping disposition of heretic there.	Tulle Bustre, his wife and his sonne in law. Wil. Ettis and his wife. McNifield and his son in law. Nicholas Russell. The good man of the Saracens head in Friday street. W. Calaway. Th. Gardiner, with three prentices.	These were great reasons in Scripture, saying that they had it of the spirit: and that confession was nothing: and that hee not able to read, would be no head.	Giles Harrison.	For holding against the Sacrament of the altar, and not receiving at Easter.		For holding against the Sacrament of the altar, and not receiving at Easter.
John Humfrey.	For receiving heretics into his house, and keeping disposition of heretic there.		These were great reasons in Scripture, saying that they had it of the spirit: and that confession was nothing: and that hee not able to read, would be no head.		For holding against the Sacrament of the altar, and not receiving at Easter.		For holding against the Sacrament of the altar, and not receiving at Easter.
William Smith, and his wife. John Cooke and his wife.	For receiving heretics into his house, and keeping disposition of heretic there.		These were great reasons in Scripture, saying that they had it of the spirit: and that confession was nothing: and that hee not able to read, would be no head.		For holding against the Sacrament of the altar, and not receiving at Easter.		For holding against the Sacrament of the altar, and not receiving at Easter.
W. Gate or Core. Wil. Afton. John Humfrey. John Cooke.	For receiving heretics into his house, and keeping disposition of heretic there.		These were great reasons in Scripture, saying that they had it of the spirit: and that confession was nothing: and that hee not able to read, would be no head.		For holding against the Sacrament of the altar, and not receiving at Easter.		For holding against the Sacrament of the altar, and not receiving at Easter.
John Miles and his wife. John Mallen. John Robinson. Richard Millar. John Greene and his wife. Arnold Chest.	For receiving heretics into his house, and keeping disposition of heretic there.		These were great reasons in Scripture, saying that they had it of the spirit: and that confession was nothing: and that hee not able to read, would be no head.		For holding against the Sacrament of the altar, and not receiving at Easter.		For holding against the Sacrament of the altar, and not receiving at Easter.
John Croftall. John Clerke. John Owell.	For receiving heretics into his house, and keeping disposition of heretic there.		These were great reasons in Scripture, saying that they had it of the spirit: and that confession was nothing: and that hee not able to read, would be no head.		For holding against the Sacrament of the altar, and not receiving at Easter.		For holding against the Sacrament of the altar, and not receiving at Easter.
Thomas Granger. John Disher.	For receiving heretics into his house, and keeping disposition of heretic there.		These were great reasons in Scripture, saying that they had it of the spirit: and that confession was nothing: and that hee not able to read, would be no head.		For holding against the Sacrament of the altar, and not receiving at Easter.		For holding against the Sacrament of the altar, and not receiving at Easter.







What's Wrong  
Imaginations  
can be made.

A good thing for the people is that in that time meant.

21

10.
















The bishop  
Salisbury  
Lynford list  
with the cat

And the men being brought to Windsor, there was a session specially procured to be holden the thurday after, which was saint Annes daye. Against the which session (by the coun-

was a very poore labouring man / and asked him whether hee  
woulde go to the church said he. And what to doe, quoth I, I will  
doe quoth he, as other men doe. Nay quoth I, I will, you goe  
to









What long time,  
for





\_\_\_\_\_

\_\_\_\_\_

Another Commission sent over to Calif.

Another Commission sent over to Calice.

After all these things done and past, the grudging printers of the advertisement yet lived, but stillage first new complaints to the king ears against the town of Calice

At which a present, that the Count to Calice.

Do so.

[illegible]







17







100



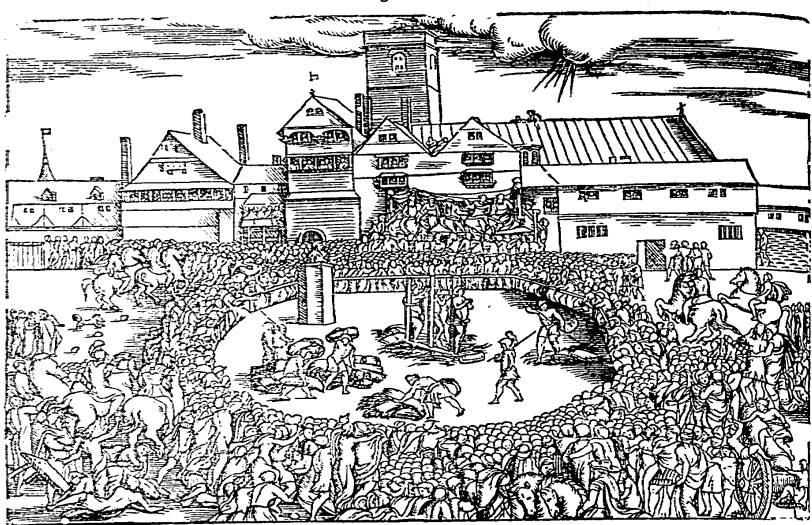








# The order and manner of the burning of Anne Askew, John Lactels, John Adams, Nicholas Belenian, with certaine of the Councell sitting in Smithfield.



1. **1** **2** **3** **4** **5** **6** **7** **8** **9** **10** **11** **12** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100** **101** **102** **103** **104** **105** **106** **107** **108** **109** **110** **111** **112** **113** **114** **115** **116** **117** **118** **119** **120** **121** **122** **123** **124** **125** **126** **127** **128** **129** **130** **131** **132** **133** **134** **135** **136** **137** **138** **139** **140** **141** **142** **143** **144** **145** **146** **147** **148** **149** **150** **151** **152** **153** **154** **155** **156** **157** **158** **159** **160** **161** **162** **163** **164** **165** **166** **167** **168** **169** **170** **171** **172** **173** **174** **175** **176** **177** **178** **179** **180** **181** **182** **183** **184** **185** **186** **187** **188** **189** **190** **191** **192** **193** **194** **195** **196** **197** **198** **199** **200** **201** **202** **203** **204** **205** **206** **207** **208** **209** **210** **211** **212** **213** **214** **215** **216** **217** **218** **219** **220** **221** **222** **223** **224** **225** **226** **227** **228** **229** **230** **231** **232** **233** **234** **235** **236** **237** **238** **239** **240** **241** **242** **243** **244** **245** **246** **247** **248** **249** **250** **251** **252** **253** **254** **255** **256** **257** **258** **259** **260** **261** **262** **263** 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1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific requirements of the task.

22

1993







from sniffeling or gormuch eating, from bunkennes & cares  
of the world, as that much needed, &c. And the end of  
this is to tame the body, & the soule may have the  
courage vnto God, and may quietly talke with God. For eu-  
erich eating and drinking, and care of worldly businesse, pre-  
sente the spirit, choaseth it, and tangeth it, that it can-  
not intent then to fadde the body, & to haue quiettie on God,  
and freite exercite it both in the things of God, & in blis-  
and woteth not what he doth, ereth, and spozeth at a wrong  
marke, and his intent and imagination is abhominable in  
the sight of God, &c.

15. To looke the poore man praye may be only to remeber him  
his due doric; not that I haue any trust in my selfe, to  
doe his doric; not that I praye any true hart, to doe  
the wordes of **Amos** be these. **When** we be firste one  
another to praye for vs, that doe we to put our neighbour in remem-  
brance of his dute, and not that we trust in his holinesse, our  
etle haue alio a promise, that in the truth of Gods promises,  
to gether in our tuing, according to the will of God, and agree to  
be vs; notwithstanding as God heareth manie, he heareth the few,  
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18. Euerie man is Lord of another mans good, fol. 83

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more hereof in the xx. article following.

19. I am bound to loue the turke with the verie botome of  
my heart, fol. 83

The place of this article is this. **I am bound to loue the**  
**Turke** with all my might and power, yea and about my pow-  
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20. The worlt Turke liuing hath as much right to his goods  
as his neede, as my household, or mine owne selfe, fol. 82.

Reade and marke well the place in the twelke spanion.

21. The wordes of **Amos** be these. **When** we be firste one  
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This image shows a vertical strip of a document page. On the right side, there is a dark, textured binding edge, likely made of cloth or leather, which is slightly irregular and shows some wear. The left side of the strip is a plain white page. The overall appearance is that of a scanned edge of a book or a similar bound volume.







that our holp father the Pope as Christ vicar, had not  
that our greater authority over christians here on earth  
than any other bishop or prelate.

These helpe ones do magnifie their Lord by like title, as com-  
mon theism and robbers are accustomed to preferre the Cap-  
taines and rugglantes for their robberies and misdeeds, calling  
them in every place the most honest, & good men, where as like-  
wise it is evident, that in the whole world there is no man more  
given to riot, which more greedily doth seeke after all kinde of  
delicacies and wantonnesse, and finally aboundeth with all  
kinde of vice: as treason, murder, rapine, and all kinde of such  
cruel. Furthermore, where as they affirm him to be the vicar of  
Christ here in earth, he easily committeth, when as it shall  
be made manifest, that hee hath by no means exercised more  
power or authority over christians, than any other bishop or pre-  
late. For without any office of being vicar, they receive that great  
authority, which they use to go greatly boast of, as bag of, which be-  
ing taken away, the office of vicar doth also fall and decay. But  
now to attempt the matter, I will first demand of the mainte-  
ners of this preeminence and authority, whereupon they will  
ground the same. I know that they will answer unto me that  
Peter had power and authority over the other apostles, & con-  
sequently over the universal church, the which power by suc-  
cession, is transfused unto the bishops of Rome. But how unfa-  
mily they do lie here, any may easily perceive which hath but  
any small sparke of iudgement in him. When as he shall heare  
the testimonies of the scriptures, which he will alledge to con-  
firm this our opinion. For Peter in the 16. of the Acts, in the  
council doth declare what is to be done, and abundantly as  
that of necessity we ought to do. And he there doth also leave  
of his speake, and did not only give them place to say their minds,  
but also permit and receive their iudgement: & there as they de-  
cided, he followed, & obeyed the same. As this then to have power  
over others. Furthermore, where as in his first Epistle hee  
directly unto bishops & pastors, he doth not command them as a  
superior to head over them, by power and authority, but maketh  
them his fellow companions, & gently exhorteth them as is ac-  
customed to be done between equals of degree: for there as hee  
writeth: I beseech & desire the bishops & pastors which are among  
you, for so much as I my self am also a bishop, and a witness of  
the afflictions of Christ, and also a partaker of the glorie which  
shall be revealed, that they do diligently feed the flock of Christ  
which is committed unto them. Where then do they so challenge  
unto them the authority of Peter, which he never acknowledg-  
ed in himself. Truly I doe not doubt, but if that Peter were  
here present, he would surely like severally rebuke their folly and  
madnes, as doles in times past did unto John, which burned  
with him, as a seale of his authority. I doubt not but that ma-  
ny in this fauted authority of Peter doe seeke out more vaine  
helpes to maintaine and uphold the tyranny of Popes, as to  
make him ruler and gouernour over all other. For  
where as in the 3. chapter of the Actes he is commanded by his  
fellows, to go with John into Samaria, he did not refuse to do  
so. Incontinently then, as the Apostles doe send him, they declare  
thereby, that they do not count him as their head and superior,  
and in that hee doth obey them, and taketh upon him the of-  
fice of minister committed unto him, hee confesseth thereby  
that hee hath a deacie and fellowship with them, but no rule  
nor imperie over them, as hee toucheth in his epistle. But if  
none of these examples were evident or manifest, the onlie  
epistle to the Galathians were sufficient to put us out of all  
doubt: where as Saint Paul almost throughout that whole  
chapter, doth nothing else but declare and affirme himselfe  
to be equal vnto Peter, in the honour or dignity of the Apo-  
stleship. For first of all hee rebuketh him for hee went up to Jerusa-  
lem, for Peter, not to the intent to praise any homage and  
obedience unto him, but only to witness with a common con-  
sent & agreement unto all men, the doctrine which they taught:  
and that Peter did require no such things at his hand, but gave  
unto him the right side of upper hand of fellowship, that they  
might jointly together labour in the vineyard of the Lord.  
Whereupon, that hee had no lesse fauour and grace amongst the  
Gentiles, then Peter had amongst the Jewes: and finally, when  
as Peter did not faithfully execute his office and ministerie,  
he was by him rebuked, and Peter became obedient unto his  
recreation. All these things doe evidently proue, that there was  
equalitye betwixt Paul and Peter, and also that Peter had  
no more power over the residue of the Apostles, then hee had  
over Iohane. The which thing St. Pauls euen of purpose doth  
intimate, of least that any man should preferre Peter or John before  
him, in the office of apostleship, which were but his compari-  
sons, and not Lords over one another. Whereupon these places  
of Scripture toucheth this effect, that I cannot acknowledge  
Peter to be superior or head over other Apostles, neither the  
power over other bishops. But I acknowledge & confesse Christ  
to be the onlie head of the church, the foundation and high priest  
thereof, the which which onlie oblation hath made perfect for  
euermore all those which are sanctified. And I holdly do affirme

that hee should be more and loined with the blood of Christ:  
and of them both the treasure of the church was compound and  
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and notable words these are, which can make a confession of so  
many sundry heares. Furthermore, hee doth saie the custody  
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the Pope for certain peccates, by cardinals for 100 daies, by bi-  
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the holie of 3 indulgences. But I pray you, who taught which  
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wise, no least that there be not sufficient for you and for vs, but  
you rather to them which doe sell and buy for your selues, in  
the which place it is manifestly declared how vainely the second  
sort of men doeth rely to the patronage of the elect, by whose me-  
rites they thinke to be saved.  
Soluer vs weigh and consider vpon that places of Scrip-  
ture they build or establish their fauiled invention of pardons:  
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ply to fulfill the afflictions of Christ, which were wanting in my  
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the which the members of Christ, which is to say, all faithfull,  
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But for the edifying and proffiting of the same, as in the second  
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is in Christ Iesus. As touching the reason that the blood of the  
marriage is not to be shed in vaine without fruit or profit, and there-  
fore ought to be considered to the common vtilite and profit of  
the church, I answer, that the profit and fruit thereof is abun-  
dant to glorifie God by their death, to subseruire and beate  
vnto the truth by their death, and by the contempt of this  
present life, to witness, that hee doth liue after a better life, by  
his constancie and steadfastnes, to confirme and establish  
the faith of the church, and subdue and vanquish the enemy.

The third Article.  
That the pope is an open vber of Simony, daily selling the  
gifts of the spiritualities, and that it is lawfull for all Bishops  
to be coupled and loined in matrimonic.  
Borthwike.  
This article hath his several parties, for those things which  
have beene spoken or answered vnto the article before written,  
both sufficiently declare, that the Pope is not onely a vber of  
Simony, but also a notable deceiver, which sellet such kind of  
mercenary, as can in no place helpe or preuaile: forasmuch  
as his pardons are nothing lesse then such as hee saith them  
to be. Doth hee not then thinke himselfe to be a manifest deceiver,  
when as hee maketh fares and markets of them? But to the in-  
tent I will passe vnto the second part thereof, I doe say, that  
it is not onely vber against the worde of God, but also against  
equitie and iustice, to forbid Iohannes to marry, forasmuch as it  
is not lawfull for any man by any means to forbid that thing,

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fore ought to be considered to the common vtilite and profit of  
the church, I answer, that the profit and fruit thereof is abun-  
dant to glorifie God by their death, to subseruire and beate  
vnto the truth by their death, and by the contempt of this  
present life, to witness, that hee doth liue after a better life, by  
his constancie and steadfastnes, to confirme and establish  
the faith of the church, and subdue and vanquish the enemy.

That all those heresies commonly called the heresies of Eng-  
land, or at the least, the greater or most part of them to be no  
presently vnderstande any lawfull by the English men to be  
of

that our holp father the Pope as Christ vicar, had not  
that our greater authority over christians here on earth  
than any other bishop or prelate.  
These helpe ones do magnifie their Lord by like title, as com-  
mon theism and robbers are accustomed to preferre the Cap-  
taines and rugglantes for their robberies and misdeeds, calling  
them in every place the most honest, & good men, where as like-  
wise it is evident, that in the whole world there is no man more  
given to riot, which more greedily doth seeke after all kinde of  
delicacies and wantonnesse, and finally aboundeth with all  
kinde of vice: as treason, murder, rapine, and all kinde of such  
cruel. Furthermore, where as they affirm him to be the vicar of  
Christ here in earth, he easily committeth, when as it shall  
be made manifest, that hee hath by no means exercised more  
power or authority over christians, than any other bishop or pre-  
late. For without any office of being vicar, they receive that great  
authority, which they use to go greatly boast of, as bag of, which be-  
ing taken away, the office of vicar doth also fall and decay. But  
now to attempt the matter, I will first demand of the mainte-  
ners of this preeminence and authority, whereupon they will  
ground the same. I know that they will answer unto me that  
Peter had power and authority over the other apostles, & con-  
sequently over the universal church, the which power by suc-  
cession, is transfused unto the bishops of Rome. But how unfa-  
mily they do lie here, any may easily perceive which hath but  
any small sparke of iudgement in him. When as he shall heare  
the testimonies of the scriptures, which he will alledge to con-  
firm this our opinion. For Peter in the 16. of the Acts, in the  
council doth declare what is to be done, and abundantly as  
that of necessity we ought to do. And he there doth also leave  
of his speake, and did not only give them place to say their minds,  
but also permit and receive their iudgement: & there as they de-  
cided, he followed, & obeyed the same. As this then to have power  
over others. Furthermore, where as in his first Epistle hee  
directly unto bishops & pastors, he doth not command them as a  
superior to head over them, by power and authority, but maketh  
them his fellow companions, & gently exhorteth them as is ac-  
customed to be done between equals of degree: for there as hee  
writeth: I beseech & desire the bishops & pastors which are among  
you, for so much as I my self am also a bishop, and a witness of  
the afflictions of Christ, and also a partaker of the glorie which  
shall be revealed, that they do diligently feed the flock of Christ  
which is committed unto them. Where then do they so challenge  
unto them the authority of Peter, which he never acknowledg-  
ed in himself. Truly I doe not doubt, but if that Peter were  
here present, he would surely like severally rebuke their folly and  
madnes, as doles in times past did unto John, which burned  
with him, as a seale of his authority. I doubt not but that ma-  
ny in this fauted authority of Peter doe seeke out more vaine  
helpes to maintaine and uphold the tyranny of Popes, as to  
make him ruler and gouernour over all other. For  
where as in the 3. chapter of the Actes he is commanded by his  
fellows, to go with John into Samaria, he did not refuse to do  
so. Incontinently then, as the Apostles doe send him, they declare  
thereby, that they do not count him as their head and superior,  
and in that hee doth obey them, and taketh upon him the of-  
fice of minister committed unto him, hee confesseth thereby  
that hee hath a deacie and fellowship with them, but no rule  
nor imperie over them, as hee toucheth in his epistle. But if  
none of these examples were evident or manifest, the onlie  
epistle to the Galathians were sufficient to put us out of all  
doubt: where as Saint Paul almost throughout that whole  
chapter, doth nothing else but declare and affirme himselfe  
to be equal vnto Peter, in the honour or dignity of the Apo-  
stleship. For first of all hee rebuketh him for hee went up to Jerusa-  
lem, for Peter, not to the intent to praise any homage and  
obedience unto him, but only to witness with a common con-  
sent & agreement unto all men, the doctrine which they taught:  
and that Peter did require no such things at his hand, but gave  
unto him the right side of upper hand of fellowship, that they  
might jointly together labour in the vineyard of the Lord.  
Whereupon, that hee had no lesse fauour and grace amongst the  
Gentiles, then Peter had amongst the Jewes: and finally, when  
as Peter did not faithfully execute his office and ministerie,  
he was by him rebuked, and Peter became obedient unto his  
recreation. All these things doe evidently proue, that there was  
equalitye betwixt Paul and Peter, and also that Peter had  
no more power over the residue of the Apostles, then hee had  
over Iohane. The which thing St. Pauls euen of purpose doth  
intimate, of least that any man should preferre Peter or John before  
him, in the office of apostleship, which were but his compari-  
sons, and not Lords over one another. Whereupon these places  
of Scripture toucheth this effect, that I cannot acknowledge  
Peter to be superior or head over other Apostles, neither the  
power over other bishops. But I acknowledge & confesse Christ  
to be the onlie head of the church, the foundation and high priest  
thereof, the which which onlie oblation hath made perfect for  
euermore all those which are sanctified. And I holdly do affirme

The second Article.  
That indulgences and pardons granted by our supreme  
head the pope, are of no force, strength, or effect, but tend only  
to the abuse of the people and the deceiting of their soules.  
Borthwike.  
It shall be evidently declared, that indulgences and pardons  
are of none effect, after that I haue first of all taught what they  
do cal indulgences or pardons. They say they are the treasure  
of the church, that is to say, the merits of Christ, of the saints,  
apostles and martyrs, which they impenitently ascribe to haue  
performed and merited more at Gods hand, at the time of their  
death, then was necessarie or needfull for them: and that of the  
abundance of their merits, there did so much superabound, which

that the blood was mixed and loined with the blood of Christ:  
and of them both the treasure of the church was compound and  
made for the remission and satisfaction of sins. Whose cunning  
and notable words these are, which can make a confession of so  
many sundry heares. Furthermore, hee doth saie the custody  
and keeping of this treasure to be committed wholly vnto the  
bishop of Rome, in whose power consisteth the dispensation of  
so great treasures, that either by himselfe may giue or grant, or  
otherwise giue power vnto others to giue the same. And here-  
upon followeth the plenarie indulgences and pardons granted by  
the Pope for certain peccates, by cardinals for 100 daies, by bi-  
shops for 40 daies. This is the iudgement and opinion which  
the holie of 3 indulgences. But I pray you, who taught which  
Saints to worke or desire for other, but onely Saint Paul, who  
would utterly haue the merits of Christ extinguished and blot-  
ted out, which hee knoweth to be the onlie remedy of saluation?  
For the Scripture doth teach us that no man of himselfe can  
deserve or worke his saluation, how did the Saints then worke  
for merit for others? it is manifest that Christ saith in the 16.  
of Luke, when ye haue done all that which is commanded you  
for to doe yet faintly, hee are unprofitable seruants. Besides  
this, all that which may be deferred or merited in the righte-  
ousnes of man, in the 64. chapter of Esay, they are compared  
vnto the garment mentruous and defiled, to be cast out.  
There are almost infinite places in the Scripture, wherein  
man's power is extenuate, and the corruption and forward-  
ness of our nature to make manifest, that euen in the best and  
most perfect workes, there lacketh not imperfection. So touch-  
ing the parable of the ten virgins written in the 5. chap-  
of Matthee, ought to put vs out of all countenance and doubt.  
There Christ describeth two kindes of men, the one kinde of  
holymen which observe and keepe the inward righteousnesse  
of the heart, as the oile of faith: the other sort is of such, which ha-  
ving no mure of their oile, are answered by them which are  
wise, no least that there be not sufficient for you and for vs, but  
you rather to them which doe sell and buy for your selues, in  
the which place it is manifestly declared how vainely the second  
sort of men doeth rely to the patronage of the elect, by whose me-  
rites they thinke to be saved.  
Soluer vs weigh and consider vpon that places of Scrip-  
ture they build or establish their fauiled invention of pardons:  
they alledge the saying of St. Paul to the Colossians. I sup-  
ply to fulfill the afflictions of Christ, which were wanting in my  
orders of the church, and not being content with that generall  
recompence, they seek to be added or supplement to any worke of re-  
demption, expiation or satisfaction, but to those afflictions, by  
the which the members of Christ, which is to say, all faithfull,  
should be afflicted, so long as they live in the flesh: therefore hee  
saith, that this doth yet remaine of the passions of Christ, hee  
doth still suffer in his members. For Christ hath beene  
glorified to honour by this honour, that hee doth impute and  
call our afflictions to be his. And there as St. Paul doeth adde  
this worde for the church, hee doth not understand thereby for the  
redemption, reconciliation, satisfaction, or expiation of the church.  
But for the edifying and proffiting of the same, as in the second  
Epistle to Timothy, hee saith: That for the elect sake hee suffered  
all these things, that they might obtaine saluation: But to the  
intent no man should thinke that saluation to depend vpon those  
things which hee himselfe hath suffered, hee added further, the which  
is in Christ Iesus. As touching the reason that the blood of the  
marriage is not to be shed in vaine without fruit or profit, and there-  
fore ought to be considered to the common vtilite and profit of  
the church, I answer, that the profit and fruit thereof is abun-  
dant to glorifie God by their death, to subseruire and beate  
vnto the truth by their death, and by the contempt of this  
present life, to witness, that hee doth liue after a better life, by  
his constancie and steadfastnes, to confirme and establish  
the faith of the church, and subdue and vanquish the enemy.

The third Article.  
That the pope is an open vber of Simony, daily selling the  
gifts of the spiritualities, and that it is lawfull for all Bishops  
to be coupled and loined in matrimonic.  
Borthwike.  
This article hath his several parties, for those things which  
have beene spoken or answered vnto the article before written,  
both sufficiently declare, that the Pope is not onely a vber of  
Simony, but also a notable deceiver, which sellet such kind of  
mercenary, as can in no place helpe or preuaile: forasmuch  
as his pardons are nothing lesse then such as hee saith them  
to be. Doth hee not then thinke himselfe to be a manifest deceiver,  
when as hee maketh fares and markets of them? But to the in-  
tent I will passe vnto the second part thereof, I doe say, that  
it is not onely vber against the worde of God, but also against  
equitie and iustice, to forbid Iohannes to marry, forasmuch as it  
is not lawfull for any man by any means to forbid that thing,

That all those heresies commonly called the heresies of Eng-  
land, or at the least, the greater or most part of them to be no  
presently vnderstande any lawfull by the English men to be  
of







Another reason.

*others.* They alludge furthermore; that which is twritten in the 23.  
of Matthev, they Seribes and Pharisees haue flecten in p<sup>r</sup>o-  
phace of Isaias, they refuse all things whatsoever they commaund you  
to obsewe, they will keep the same obscure and de, but do you not as  
n. they doe? I answer, the 23d in this place doeth inuoy against  
the manners of the Pharisees simply instructing his hearers,  
which before he had taught, chat albeit they could perceyve  
nothing in their life which they shoud followe, yet for as much as  
they shoud not refuse to doe those things which they did teache by the  
word, I say, by the word, and not of their owne head.

Divers and many waies hee hath dauid, holden, and also affirmed, and openly taught that there is no religion to be abstracted or kept, but simply to be taken up and deified, as it is bewailed in England; and desiring altho religion, affirming, that it is but abusing of the people, hee hath taught that their habits and becomings are defamed, and very monitrous, having in them no manner of beautie or holinesse, imbuting and alluring as much as in his lay, all the adherents of his opinion, that all religion in the kingdome of Scotland should bee indoctrined and utterly taken away, to the great offence of the Catholike church, and the diminishing and detriment of the Christian Religion.

[illegible]

the  
before I enter into the matter, I will all mentio  
Cumb, that I do not read this kind of monkery, which is Aug  
fence and ether to often make mention of: As in woby th  
sponges being gathered together, bitterly condemning and  
piling the vanities of this world, be like a load, and  
lic, lying in pairs, reading, as if they were not puffed u  
with pain; nor can they be afflicted with any thing of  
chargeable or burdensome unto others, they brought thou  
happens to get that which might suffice the body, the spirit  
make not: let and be hindered from God. Whatsoever he sup  
bound more then was necessary for their sustentation, as  
the restraint of the delicious  
bound of the labours of the hands, it was their truth fully dilig  
of the pen and needle, as it was not with great  
differer, either by their much did cure the same.

[illegible]

For unto such as were sick and diseased, who could not recover the health of their bodies without the same, they did most generously it. And therefore many foolishly refused the same, & brotherly admonished them to take heed that they became rather the weaker then the holier, through their baine superstition.

Wherfore I haue repeated that Lich Saint Augustine  
both of the monkes in his time, whereby I would as it were  
saunt out in a table what manner of Monkerie there was in

The first  
Doubt  
arises as  
follows.

of curiously fire: 3 do not greatly trust of that they be  
luffed & decampants, & splendours, & Cratinus, neither an  
3 to man to plead their cause, who as they are men of singular  
learning and eloquence, so do their writings manifestly declare  
how fallacy and wickedly these & poppants impute this crime  
and blauder of heretic unto them.

It is manifest, that the sayd John Northwicke was so obdurate  
natic in all the fore said errors and hereties, & so maintained,  
taught them with such an inordinate heart & mind, that he would  
not by no means be persuaded from them by his friends and  
directors other persons, which did secretly love and favour him, but  
chose rather obstinately to persevere in his said errors.

The sentence of condemnation against Sir Iohn Borthwike  
Knight, by the Cardinall, Bishops and Abbots in  
Scorland, An. 1540.

Thykerker lree Dauid by the title of S. Steven in mount Sion, the  
 Celio, Pelate and Cardinal of the holy church of Rome, the  
 Archbishop of Andoverke, pynate of the whole bydomme of  
 Scotland, and also Legate of the Apostolic See, sitting  
 after the manner of Judges in our triduaual face, the mozt  
 holy Gospels of Iesus being layde before us, that our iudgement  
 might pynlye and laue vpon you and vntice, and our eyes  
 might beare the same, we have heard and seen, that you have  
 receyved the veritie and truth of the Catholike faith before  
 us, his holy church being first of all called vpon, hauing as is  
 before said hereupon, holden a Councell of wile men, as well  
 diuines as laywers, wceypon you, bclare, decree, determine,  
 and give sentence, that the said Sir John Borchtholme, called  
 Copraue Sir Borchtholme, being suspected, taken, and accused  
 of the vtterous and heresies before said, and unliked doctrines  
 manifestly condemned, as is afore said, and by latwyl prours  
 against him, in euery of the premises said, being conuict  
 and manifestly viced and found, not pynnyng to be as a fugitive,  
 running awaye, as he saith, not pynnyng to be as a fugitive,  
 an heretic, and is, and hath bene conuict as an heretic. And  
 as you haue heretofore and hereafter to be punished and chafre-  
 ned with due penitence, and afterwarde to be helied and

left into the secular power. **S**poiloure, tunc confiscate and make forfeit, and by thye presents declare and decree to be confiscated and made forfeit, all and singular his godis, manowables and unmanowables, holsouere, and by whatsover titles they be gotten, and in that place or parte to enuey thye be, and all his offices that so enuey he hath hitherto had, reseruing notwithstanding the dowry and thair part and position of his godis, as be the law, custome and right of this Realme unto persons confiscate, ought to appertaine. **A**lso we decree, that the picture of the said John **W**orthwile being formed, made, and painted by his helleselfe, be caried thozowthis our Citie to our Cathedral Church, and afterwards to the market crosse of the same Citie, and there to be taken of malice and enuie, and to be destroyed as example of others, and for a perpetual remembrance of his malice and contumeliousness, to be burned. **I**t shalwe we declare and decree, that no forbidding, if the said John **W**orthwile be hereafter to be shewed, or said, that he shal suffer such like punishment due by order of law, unto heretics, without any hope of grace or iurisdictione

gained in that behalfe. Also the plainly admonish and warne  
by the tenour of these presents, all and singular faithfull *Chri-*  
stians, both men and women, of what dignitie, state, degrée  
order, condition, or prebeminace in euery beere, or with what  
louer dignitie, or honour ecclesiasticall, or temporall they be  
honoured withall, that from this day forward they do not re-  
ceiue or harbour the said Sir *John Bosworthke*, commonly  
called *Captaine Bosworthke*, being accused, convicted, and de-  
prived in hereunto, and Archhereticke, to their houses, hos-  
pitals, Castles, Cities, Townes, Villages, or other cottages  
whithsoever they be, or by any manner of means admit him  
thereunto, either by helping him with meate, drinke, or victu-

als, or any other thing whatsoeuer it bee, they doe flye into  
him any manner of humilitie, help, comfort, or solace, vnder the  
paine and penalty of greater and further excommunication,  
confiscation and forfeitures: and if it happen that they be found  
culpable or faultie in the premises, that they shall bee accursed  
therefore as the fauourers, receiueurs, defenders, maintainers,  
and doers of hereticks, and shall be punished therewith: ac-  
cording to the order of law, and with such pain and punishment  
as shall be due vnto men in such behalfe.

perfecters.  
Mary, *Thy Cause.*

David Beston Bishop and Cardinal of S. Andrews,  
George Treighton Bishop of Dunkelden,  
Tho. Forret, priest,  
Frier Iohn Kelowe,  
Frier Benas rager,  
Ducane Symphon, priest,  
Rob. Foster, a gentleman,  
with three or four others  
of the town of Stricklen.

Not long after the burning of David Stratte, and master Gurlay above mentioned, in the daies of David Beston, Bishop and Cardinal of S. Andrews, a certain English Bishop of Dunkelden, a servant of saint Colmes called, and vicar of Doleme, called Deane Thomas Forster, Deceased during his dayes to his parishioners the Epistle of David as it fell for the time, which ther

30 to see any man prece, except a blaſphemie frier, or a gray  
frier: and therefore the friers enuied him, and accused  
him to the Biſhop of Dunelm (in whose Diocēſe he  
remained) as an heretic, and one that ſpued the im-  
pudencies of the Scriptures to the people, and made in words  
to make the Clergie deſectable in the ſight of the people.  
The Biſhop of Dunelm moved by the friers inſtiga-  
tion, called the ſaid Deane Thomas, and ſaid to him: My  
40 lord Deane Thomas, I loue you well, and therefore I  
muſt giue you in counſell, how you ſhall rule and guide  
your flock. To whom the Deane ſaid: My lord, I have  
ſhip banner. When the Biſhop began his counſaile on this  
matter.

Now my Deane Thomas, I am informed that you preach the Epistle of Colpell church Sunday to your parishioners, and that you take not the Colbe, nor the bymoor cloth from your parishioners, which thing is verie prejudiciall to the churchman: and therefore my Lord Deane Thomas, I would you took your Colbe and your bymoor cloth as other churchmen doe, to els you shall be thought to have a speciall favour from God, to make the people thinke that you should preach likewise. It is enough in you, when you finde any Colbe Epistle, or any Colpell, that setteth forth the libertie of the holie church, to preach that, and let the rest be.

Thomas answered ⁊ ſpke Lord, I thinke that none of my  
pariſhioners will complaine that I haue not the Cow, nee the  
byrrmooſt cloth, but will glabie giue mee the ſuites, together  
with any other thing that they haue, and I will giue and com-  
municate with you, and none ſhall ſay to mee, I ſe thee ⁊ thou  
60 ſay to mee, I ſe thee, well, and here thou ſayest, I ſe thee ⁊ thou  
ſayest, I ſe thee.

And where your Lordſhip ſaith, it is comyn to preach every  
Sunday: indeede I thinke it is to ſay, and also wold with  
that your Lordſhip didde like. Jany, may, Deane Thomas  
(ſaith my Lord) let that be, for we are not ordained to preach.  
Then ſaid Thomas, where your Lordſhip didde me preach,  
then ſince any good Epiſcop, or a good Colopell, truelie my  
Lord, I haue reade the new Teſtament and the old, and all the  
Epiſtles and Goſpels, and among them all I could neuer  
finde any euill Epiſtoll, or any euill Colpell: but if your  
70 Colpell be euill, I will ſay, I ſe thee, and if your Epiſtoll be  
euill, I will ſay, I ſe thee.

I will knowe the euill Gospell, then I shall preach the good,  
 and omit the euill. Then spake my Lord fountle and said,  
 I thank God that I neuer knewe what the old and new Testa-  
 ment was (and of thee tooke rose a pource which is com-  
 mon in Scotland: Wee are like the Whigge of Dunkeld  
 that knoe neither new nor old lawe): therefore Deane Tho-  
 mas, I will knowe nothing but my pource and my poun-  
 tificall. See your way, and let be all these fantasies: for if you  
 would seeke to be a pource and a pounce, you will not see it. In you

you may not intend it. *Thomas* said, *I trust my cause be told* in the presence of God, and therefore *I* palle not much to labour to follow the company, and to *long* Lord and he departed at that time. And hence after *William* was directed from the presence of God, to *John* *the* *first* *son* *of* *the* *king* *of* *France* *the* *second* *son* *of* *the* *king* *of* *France* *the* *third* *son* *of* *the* *king* *of* *France* *the* *fourth* *son* *of* *the* *king* *of* *France* *the* *fifth* *son* *of* *the* *king* *of* *France* *the* *sixth* *son* *of* *the* *king* *of* *France* *the* *seventh* *son* *of* *the* *king* *of* *France* *the* *eighth* *son* *of* *the* *king* *of* *France* *the* *ninth* *son* *of* *the* *king* *of* *France* *the* *tenth* *son* *of* *the* *king* *of* *France* *the* *eleventh* *son* *of* *the* *king* *of* *France* *the* *twelfth* *son* *of* *the* *king* *of* *France* *the* *thirteenth* *son* *of* *the* *king* *of* *France* *the* *fourteenth* *son* *of* *the* *king* *of* *France* *the* *fifteenth* *son* *of* *the* *king* *of* *France* *the* *sixteenth* *son* *of* *the* *king* *of* *France* *the* *seventeenth* *son* *of* *the* *king* *of* *France* *the* *eighteenth* *son* *of* *the* *king* *of* *France* *the* *nineteenth* *son* *of* *the* *king* *of* *France* *the* *twentieth* *son* *of* *the* *king* *of* *France* *the* *twentyfirst* *son* *of* *the* *king* *of* *France* *the* *twentysecond* *son* *of* *the* *king* *of* *France* *the* *twentythird* *son* *of* *the* *king* *of* *France* *the* *twentyfourth* *son* *of* *the* *king* *of* *France* *the* *twentyfifth* *son* *of* *the* *king* *of* *France* *the* *twentysixth* *son* *of* *the* *king* *of* *France* *the* *twentyseventh* *son* *of* *the* *king* *of* *France* *the* *twentyeighth* *son* *of* *the* *king* *of* *France* *the* *twentyninth* *son* *of* *the* *king* *of* *France* *the* *thirtieth* *son* *of* *the* *king* *of* *France* *the* *thirtyfirst* *son* *of* *the* *king* *of* *France* *the* *thirtysecond* *son* *of* *the* *king* *of* *France* *the* *thirtythird* *son* *of* *the* *king* *of* *France* *the* *thirtyfourth* *son* *of* *the* *king* *of* *France* *the* *thirtyfifth* *son* *of* *the* *king* *of* *France* *the* *thirtysixth* *son* *of* *the* *king* *of* *France* *the* *thirtyseventh* *son* *of* *the* *king* *of* *France* *the* *thirtyeighth* *son* *of* *the* *king* *of* *France* *the* *thirtyninth* *son* *of* *the* *king* *of* *France* *the* *fortieth* *son* *of* *the* *king* *of* *France* *the* *fortyfirst* *son* *of* *the* *king* *of* *France* *the* *fortysecond* *son* *of* *the* *king* *of* *France* *the* *fortythird* *son* *of* *the* *king* *of* *France* *the* *fortyfourth* *son* *of* *the* *king* *of* *France* *the* *fortyfifth* *son* *of* *the* *king* *of* *France* *the* *fortysixth* *son* *of* *the* *king* *of* *France* *the* *fortyseventh* *son* *of* *the* *king* *of* *France* *the* *fortyeighth* *son* *of* *the* *king* *of* *France* *the* *fortyninth* *son* *of* *the* *king* *of* *France* *the* *fiftieth* *son* *of* *the* *king* *of* *France* *the* *fiftyfirst* *son* *of* *the* *king* *of* *France* *the* *fiftysecond* *son* *of* *the* *king* *of* *France* *the* *fiftythird* *son* *of* *the* *king* *of* *France* *the* *fiftyfourth* *son* *of* *the* *king* *of* *France* *the* *fiftyfifth* *son* *of* *the* *king* *of* *France* *the* *fiftysixth* *son* *of* *the* *king* *of* *France* *the* *fiftyseventh* *son* *of* *the* *king* *of* *France* *the* *fiftyeighth* *son* *of* *the* *king* *of* *France* *the* *fiftyninth* *son* *of* *the* *king* *of* *France* *the* *sixtieth* *son* *of* *the* *king* *of* *France* *the* *sixtyfirst* *son* *of* *the* *king* *of* *France* *the* *sixtysecond* *son* *of* *the* *king* *of* *France* *the* *sixtythird* *son* *of* *the* *king* *of* *France* *the* *sixtyfourth* *son* *of* *the* *king* *of* *France* *the* *sixtyfifth* *son* *of* *the* *king* *of* *France* *the* *sixtysexth* *son* *of* *the* *king* *of* *France* *the* *sixtyseventh* *son* *of* *the* *king* *of* *France* *the* *sixtyeighth* *son* *of* *the* *king* *of* *France* *the* *sixtyninth* *son* *of* *the* *king* *of* *France* *the* *seventi*

K r r r . j .                      b e t a u l o

...in  
...land.















John Grebail, the elder of  
Benenden.  
Cynwylther Grebail, his  
sonne.  
John Grebail, son of John  
the elder of Benenden.  
W. Rich of Benenden.  
W. Roberts, the elder of  
Godricstham.  
Agnes Luic of Canterbury.  
Agnes Chydden of Can-  
terbury.  
Thomas Manning of Ber-  
synge.  
Joane Colyn of Tenter-  
den.  
Rob. Willies of Tenterden.  
Alice Willies his wife.  
Thos. Hawwood of  
Tenterden.  
Joane Harwood of Ros-  
his wife. Sweden.  
Philip Harwood of  
Sweden.  
Stephen Castelyn of Ten-  
terden.  
W. Baker of Cranbroke.  
Margaret Baker his wife.  
W. Oldber the younger of  
Godricstham.  
Robert Syngholde Gods-  
metham.  
Agnes Reynold of Cran-  
broke.  
Thomas Field, of Boxley.  
Isabel Ouberts, wife of  
Ouberts the elder, of God-  
ricstham.

1. **F**ress, but the Sacrament of the altar was not the verbe  
beet Chist, but material bread.
2. **E**at confit of finnes might not to be made to a priest.
3. **E**at there is no more power given of God to a priest, then  
to a layman.
4. **E**at the solemnization of Matrimony is not necessary for  
the beete of mansoule.
5. **E**at the sacrament of extreme unction, called anoynting, is  
not profitable nor necessary for mansoule.
6. **E**at pilgrimages to holy are without places bee not neces-  
sary nor meritorious to mansoule.
7. **E**at Images of Saints, or of the Crucifix, or of our La-  
be, are not to be worshipped.
8. **E**at a man should pray to no faint, but only to God.
9. **E**at the word *alp* *alp* *alp* is not better after the be-  
reduction made by the priest. *Ex verbis Regis. 11. Warham.*

Feb. 17. 624. 1571.

139 these articles and abjurations of the forenamed persons, thou hast to understand Christian Reader, what doctrine of religion was here stirring in this our realme of England before the time that the name of Martine Luther was euer heard of here amongst vs.

Three diuers sorts of iudgements amongst the Papists,  
against heretickes as they call them.

As touching the penance and penalty enioyned to these Aforesaid, as also to all other suchlike, first here is to be noted, that the Catholike fathers in their synodes of heretick papisme, have set their diuers and distinct kinds of iudgements and proceedings.

For some they intēge to be burned, for the intent that other being brought into error by them, they might therefore more quickly hold by their kingdome, and reign as they list. And thus they condemned ypp these first Aforesaid, and thus punishing them, they were willing to comfort the consciences of the beforesaid of the mother church, that they might not be recurred, as by the words of the Aforesaid, and by the tēmour of their sentence aboue specified, may well appere.

And this sort of persons thus by them condemned, confessed, either in such as have bin before abjured, and fallen againe into a relapse : or else such as they intend to make a terror, and example to all other, notwithstanding that they be willing and ready to forbit themselves, and yet cannot bee reccured. And of this last sort were they v. marrys last named. So was

also 3. Lambert, too submitting himself to the King's, condition  
be accepted?—So was likewise the King's, condition  
1096 of the King's, condition. I therefore, I therefore submit on  
no more to have their lives, with many other in like case. A  
this. First, after they began once to be brought to the King's  
motor, I have been taken and clapt fast in Irons and pines: I  
thence they are brought forth at last to execution, if they be  
1 not before hild by famine, colde, or straightheine of the prison.  
Then be articles brought or rather brought to answer true or  
or proceedings, and to be answered by the King's, condition  
of the King's, condition and circumstance articulated against them. Which  
articles if they seeme to deny, or false by true expounding, then  
are sometimes called in and admitted, and sometimes for their  
are, they never more to murther any man, nor to be taken  
pea common law, and if no other justifies can be found  
of the King's, condition the husband taken in and forced to sweare against the  
the wife, or the wife against the husband, or the children against  
2 the natural mother, as in this exemplar Agnes Smith. 2.  
if no such justice at all can be found, then they draw  
to the King's, condition or rather better to be forced to confesse their  
knowledge, and to praych other. Neither must any be suffered  
to come to them, what need freer they have. Neither must any  
publicke or quiet audience be given them, neither for the  
last at last freer they be, and to be taken, to give them any  
to come, or to be degraded, they. They be perfidious, and so  
burne them. Ex hisse. Colchali contra Hujas.

And for malignitie of their consciences both then they cease  
 30 to aske that the first abbot burned their bodies, then they pray  
 for their bodies and conscience them in like manner to be burned  
 of fire. And thus they have abolished their bodies, and they  
 40 have their articles out of them, such as they list themselves, and do  
 perpetually twist and twine them after their own purpose. And  
 so, contrary to the right meaning of the authors, as may  
 seeme after their putting before the eyes of the clerical and lay  
 50 men, and the bodies then abolished, that the man  
 may conform them to their articles to clype their falsehood  
 60 then they dwindle and fet abroad those articles in such sort as  
 princes and people may see that hereunto they are bound  
 to the rigour of them, thus they come against their  
 70 purpose, thus they purpose to confound and burne.

sons, whom thus they purpose to instruct and to save.  
 ¶ To the second order belonging, which is that of the monks, upon  
 these papalls he first commandeth, that they should be content with such  
 necessaries as they have, and not desire more, but to continue, and to fast all their life, in *pau-*  
*deribus et aqua frigida*; that is, with bread of sorgho, and  
 of affliction: and that they should not remove one millc out  
 of the precinct of the said monastery, so long as they live, but that  
 they were there otherwile by the Archbishop himself, or by his  
 suffragans, dispersed twofold. First, many times he hath performed  
 there his dispersed twofold, and hath seen the abundance of bread in  
 many houses, and some other like superfluous, as

energy to me. O my dear lord like a poor man I have used these vessels.  
The third kind of hereticism is that, when early within their pe-  
nitence either the man or the woman, or else to wear a beard or a  
nail on the market, or in procession: or else to wear the picture  
of a saint bordered on their left sleeves, without any clothe  
of a fagot bordered on their left sleeves, without any clothe  
60 grompe upon the same: or else to kneel at the laying of certain  
masses, or to say for many a Pater noster, Aves, and Credos, or  
such of such a Saint: or to goe in pilgrim-age to ludy or such  
place: or else to wear a fagot to the burning of so me heretic  
either else to fast certaine fridays bread and water: or

70 And thus much by the way out of the Register of Ecclesiastical  
Affaires abroad, like as also out of other bishops writings  
in my my such like matters and examples might be collected  
either lesse trouble to me to search, or if the largeness  
of this volume would suffer all to be inserted that might be found  
therein, amongst many other things omitted, the first  
part, borne of Lancaster, and his fellows is not to be forgotten.  
The story of whom with their names is this.

The martyrdome of Lancelot one of the kings guard,  
John a Painter, and Giles Germane.

80. **A**Bout the yeare of our Lord, 1539. one John a painter  
and Giles Germane were accused of heresie, and to this  
they were in examination at London. before the Bishop and  
their Judges, by whose there came in one of the kings seruants  
named Lancelot, a very tall man, and of no lesse godly min-  
de disposition, then strong and tall of body.

This man flaming by, lemed by his countenance  
 gesture to favour both the cause and the pose men his friend  
 Thereupon hee being apprehended, was craminated and  
 denmned together with them, and the next day at five of  
 clocke in the morning, was caried with them into Saint O  
 in the field, and there burned, being but a small concourse  
 of people.

In the company and fellowship of these blessed Saints

*Causes mooving the pope to fauour the kings cause. The popes armes: and sentence against K. Hen. 8.*

[illegible][illegible][illegible]

To this is added by the letters of *D. Stephan Carden* written  
 to Cardinal *Adolphus* from *Rome* (at that time he was  
 here) sent Ambassadors by the king to pope *Clement* the 7. *about*  
 the expedition of the kings divorce. Anno 1522. that  
 the said pope *Clement* with the counsell of the Cardinal *an-*  
*tonio* *quarato* and other cardinals, at first was well willing,  
 and ready to the accomplishment and satisfaction of the  
 kings desire. But afterwards he changed his mind, and  
 as *last*, for the great benefits received, and the singular  
 devotion of the king toward the *frat* *Apolloticks*, in raising waere  
 for the churches cause, in succelling waere at the popes desire,  
 and especially in procuring the popes obedience, whereby  
 the pope then thought himself with his whole *See*, much obliged  
 to him in his desires, to passe by his amplexities whitherfore  
 readily might be obtained in gratifying the kings ample  
 requests and desires.

Secondly, for the evident reasons and substantial arguments in the kings booke contained, which seemed well to satisfie the popes misling, and to remove all scruples.

Thirdly, for the good opinion and confidence that the pope had in the excellent wisdom, profound learning, and mature iudgment of the king, which the pope (as he saide in his letters) would sooner leave unto, than to any other learned man.

Fourthly, for the confidence (he saide) that the king would be of great efficacie and strength of himselfe to order and direct this matter.

8  
 He forth cause mouing the pope to fauour the kinges re-  
 queſt, tons for the quiet and tranquillitie of his conſcience,  
 which otherwiſe in that blaſphemous marriage with his brothers  
 wife could not be ſetled.

The ſilence was for the confideration of the perilles and dan-  
 gers which otherwiſe might happen to the ſacrame of the  
 pretended title of the king of Scotland, and another without an  
 excoꝛmunicatio to ſtabliſh the ſame. And for the annoyning  
 of wholy priues and alſo for the other cauſes before ſaid, this  
 pope thewe himſelfe at that time propenſe and forward to the  
 ſuſtenance and furtherance of the kinges deſired purpoſe in that be-  
 lie

And thus much touching this by matter I thought heere to

[illegible]

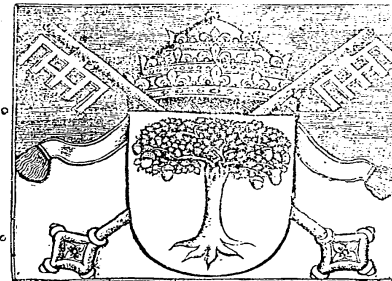
¶ And thus he saith, I will not defende it, if it be done.  
 Againe, there is a difference betwene the two. For  
 ¶ first, if this sacrament be fetter all other realmes againe: it  
 ¶ And finally here he before seemed to respect the quiet and con-  
 tinuance of the things common: newlie geatly about to con-  
 sider the same, and to compare the same with the lawe of  
 to be cleane contrary rather, which he himselfe to be more  
 judgement had allowed, thinking to have the king at his best,  
 and to doe and abide that he liveth and commeth as: as he  
 would have done, and to have the same, and to have the  
 understand. Whiche as it came helpe to our king, and  
 here he bringeth into the world, that all men might be like  
 will cause to abide, but, living for the punishment, and punished by  
 the lawe, and to have the same, and to have the same, and to  
 out of his realme. And so he saith, I will not defende it, if it be  
 done. And thus he saith, I will not defende it, if it be done.

Anglici Matrimonij

*Sententia definitiva.*

Lata per Sanctissimum Dominum nostrum D. Clementem Papam vij. in sacro Consistorio, de reuerendissimorum. S. R. E. Cardinalium consilio, super validitate Matrimonij inter Serenissimos Henricum VII I. & Catherinam Angliæ Reges contracti.

PRO  
Eadem Serenissima Catharina Angliae Regina.  
CONTRA  
Serenissimum Henricum VIII. Angliae Regem



Clemens Papa, 7

¶ Hic illi nomen inuocato in Throno iussit pro tribu-  
tionalibus, & solum Deum prae oculis habentes, per hanc no-  
men ad diuinum sententiam quam de Venerabilium Fratrum  
nostrorum Sancto Ro. Ec. Car. Confessorialiter coram vobis Co-  
gratorum illius in Throno iussit in se recipere pro-  
prios, & eadem, & decernimus in se recipere, & ad nos  
& eadem Apolliticam per appellationem, per charissimum in  
Christo Filium Catherinam Anglia Regina Illustrem a nostris  
& Sedis Apollitice Legatis in Regio Anglia deputatis inter-  
plocum legitime deuoluit, & aduocatis, inter predictam Car-  
therinam Anglia Regina Illustrem, & Chancery Regium  
Angliae Illustrem, & inter ipsam Anglia Regina Illustrem  
Matrimonii inter eosdem Reges contracti & consummati,  
rebus, alijs in actis causae & cautum humilissimis latus deduc-  
tis & dilecto filio Paulo Capifano causam fisci palatii tunc  
deceano, & propter ipsius Pauli abfentiam venerabili fratri no-  
stro Cardinali Colonna Episcopo Capifano, vnus ex discretis  
iudicibus Ausuibus locum tenentibus, & iudicibus, &

§ § § §



safe conduct above mentioned, which from henceforth we are  
content to offer unto him, to the intent that no scruple of  
doubt touching his true obedience, should hereafter re-  
maine.

full people shall avoid them under the saide censures and penalties, as be afore expressed, and that they do set by these presents, or cause to be set by, or the transcript of them made under the

heare it to iudged avoidd, that the laide Eccius is thought and faide to bee the apostle of such a godly Bull. And not unlike, when none coulde be moze meete an Apostle for such an Apostle-ship then hee. And in drede I heard no lesse long since, that a Bull was in working against mee at Rome, partly by the wickedmanhip of Eccius: which because (as the title and composition thereof declareth) it displeased the good and learned men there, was therefore deferred and should haue bene suppressed.

applic.

*The railing Bull of Pope Leo against Luther: Who answereth to the same.* 116

*Luther: Who answereth to the same.* 116

heare it to his owne aduantage, that the faide Ecclesus is thought and faide to bee the apostle of such a godly Moll. And not unlike, when none could be more meete an Apostle for such an Apostleship then hee. And in heede I heare not so long silence, that a Moll man in working againe meet not some of the workmanship of Ecclesus: which becauſe (as the title and composition thereof declareth) it displaced the good and learned men there, was therefore deferred and should haue bene suppressed.





1. so the 2. both his learned Cardinals to be the authors of this famous madoness: which I do not so much for the honor of the see of Rome, as because I will not be put by to much my great, and so glorious things for the benefit of God. For if it were indeed that the bishop of Rome did so furiously rage against me, who were then to be happy before God as I Luther, to be condemned for so manifest a truth of such a private passion. Certain words were more to be wished for of others, than that I should never be abolished, reconciled, nor have any part with that so bold and unlearned, wicked, and furious Antichrist. I happy were that day, happy were that death, and to be received with all joy and thankfulness to God, if it might be my hap at any time in such a cause as this is to be conquered and to suffer death. But give the honor of this cause into others, and let this matter find his martyr's trophy for the same: I for my sinnes am not worthy to come to that honour.

Let other men therefore think of these Romanists what they list. Thus I think, that whosoever uses the author of this bull, he is a verie Antichrist, and against Antichrist these things I write, to rebuke the critics of Christ, as much as in me lies, which he labourer to extinguish. And first, that he shall obtaine no part of his will in any thing against me, for I shall be to God and our Lord Jesus Christ, and his holy angels and all the world, that I dissent with all my heart from the condemnation of this bull, which I also dare curse and excommunicate as an enemy, a church robber and blasphemer against Christ the sonne of God our Lord Jesus.

Further, I bold, defend, and embrace with the full trust of my spirit, those articles in the said Bull condemned and excommunicate, and asseme that the same ought to be holden of all faithful Christians, under paine of eternal malediction, and that they are to be defended for evermore, whosoever shall strive to the contrary, whom I also together with the spirit of all them which know the truth, do utterly detest, I thin them, according to the precept of our Lord Jesus Christ, Amen. And let this stand for the renunciation, O bulls were Bullarum filioli, O thou Bull which art the very daughter of all baine & bulbes.

This my confession and protestation made I for witness thereof I take them all that shall read these presents before a pious and devout and ecclesie for the cause of articles, I will beginne, with certain arguments for the confutation of the said Bull: whereof the first I will take of the blaine ignorance of this blasphemous Antichrist. For the Apostle Peter saith in word, that he should be ready to render an account of that faith and hope which is in us. And the Apostle Paul willd I submit to be made to report in sound doctrine, and to refute the gainsayers. And these things be they, which now three years ago, I have desired and looked for out of Rome, as from them which take part with Rome. Which things also were due to be answered most reverently and modestly, and not thus, whosoever they condemned heretics. Further do we see that the Apostles did never receive anything in their councils but they first alleged the holy Scripture. So I also when I wanted that they would answer me with grapes, and to confirm me with true testimonies of the scripture, behold they bring to me fables and lies of grapes, condemning me with nothing else but bare words, whereas I have fortified my matter with plaine scriptures.

I say unto thee, O thou most unlearned Antichrist, hast thou loved thy barbarous rascallous together with such barbarous ignorance, that thou wilt presume to thinke all men to be turned into stocks and blockes, and to thinke that thou with thy bare and naked word shouldst triumph against the invincible force and power of Gods holy word? What thou learned this matter of condemnings, of the magistralities of Colen and Lorraine?

If this be the manner of the church to damne errors, only to say, I like it not, I denie it, I will not: what foolie, what patry, what aife, what blocke cannot condemn after this manner? As not the church face advanced in the publick light of the church, to date once to let the trifling vanities onely of thy naked and bare words against the thunderbolts of Gods eternal word: O impudent condemnation and right seeming Antichrist, which hath not one iota of title to bring against such evident scriptures referred against him, but only with one word condemneth and faith, I condemn thee. And why then do we not be like the Carcer which do we not admit the heresies: why do we not burne the heretics which also condemn our writings as well as he, if it is enough only to condemn with words? I have done not therefore peradventure give place unto them because they condemn be not utterly without some scriptures and reasons: but they men after a newe found fashion, utterly without all scriptures or reason doe condemn us. As that they shall I thinke to be the cause why they proceeded against me with their Bull condemnatory, so beinge, so ridiculous, so foolish, but only their mere blackness, whereby my saying my allegations to be true, and not able to abide no yet to debate the same, thought to terrifie me with their baine railing of their rotten papistrie. But I tell thee Antichrist, that I Luther beinge accustomed to warfare, will not be terrified

with these baine bulles, and hath learned to put a difference betweene a piece of paper, and the omnipotent word of God. Of the like ignorance proceeded this also, that they against their owne conscience, durst not particularly digest all and singular the Articles in their orders: for they feared lest they should note him for a hereticke, whom they were not able perhaps to convince either to be erroneous or offensive, and therefore they have found out this shrewd device, to offer the numbering of the articles, then come they and say that such is respectively heretical, some erroneous, some offensive, as is much to say, as we suppose them to be heretical, some erroneous, some dangerous, but they cannot tell you, qualesque sit, which what manner, and how great they are. O barbarous ignorance, how slippery and cowardly art thou: how art thou afraid of the light: how dost thou turn: I returne all things least thou shouldst take like a Proteus: and yet for all that thou shalt not so escape, yea in the bullicie thou shalt the rather be crucified and delivered.

Come out therefore, O thou afterword Antichrist, and shew forth thy wisdom, and dispose thy matters in order. As it be thou canst, what sayest thou or meanest thou, when thou sayest this article is heretical, this is erroneous, this is offensive. For if he condemneth with a fine manner of logicke, putting all he condemneth into a shemell it is to condemn an article, or heretical, and yet cannot name the fault. Further will I be assured here with respect, but I will to be taught simply and plainly, for I am one of Decemulation which continually respects, and love to have all things simple and absolute.

Thou sayest therefore (good Reader) the ignorant doctrine of Antichrist, how crafty, and yet prodigally he thinke to be in a net under his ownie, respect, who not onely doth not teach the truth, and cause of his condemnation, but they also dare prove any error, nor shew forth what it is that he condemneth, and yet must be needs condemn. As not this trove upon a proper kind of damning to be a name to let him be damned: as not this a fine manner of logicke, putting all he condemneth into a shemell it is to condemn an article, or heretical, to speak, and yet not to know what he speaketh, that purgatories might be truly sufficient to purge the baine of baine, and baine might be all the abominations of Gods truth worthy to be placed.

But I knowe whereupon this griefe chiefly. The origine thereof is this: Cecus nunc alio aduery facit remembris how he was put to shame through at Lepia when he rousing himself upon this stage, and trudging at the mouth like a horse bare a shame mouth to me these hundred times hereticke, for the articles of Ihuys, and yet afterwards was not able to prove the same, whereas the sentence condemnatory of the council of Constance, alleged by me otherwise than Cecus looked for, noted there no certain kind of heretical: and also the same condemnation much like to this of ours, with the same words called some of his articles heretical, some erroneous and some offensive: and Cecus hearing this, beinge confounded himself for his impudent rascallie, perceived that he had cald me hereticke falsely and untruly: he thought then to venge this wound againe at Rome, and there to flabish his fall and impudent lying. But the living God shall not please by the helpe, I trust, of Christ: for I also am require yet still, that they absolutely, not respectively, distinctly, and not confusedly, simply and not doublembling, plainly and not obscurely, particularly and not in general, doe shew what is, and what is not heretical. But when wilt thou shew: when Christ and I shall, O when light and barbarie shall agree together.

And what shall I do then in the mean time? First, I will condemn thee barbarous dotter and unlearned papist and apostles of Antichrist. And I will teach them as Helias did say: If Baal be God, let him answer: peradventure he is drunk or busie in his journey, cry out higher, for I see a God and peradventure sleepe. For what other thing do these Bull bringginge Albes before else, which condemn that they knowe not, and confesse all their owne ignorance?

Secondly, I will not be troubled nor distressed for the matter, neither am I to be counted hereticke, erroneous or offensive, so long as I shall not be provoked and plainly convicted with simple and manifest words in what Articles I am so charged. For they say I have done this, but only with one word condemn them to their perishes, but only that they will shew me at least my error, that is, that they will thinke if they knowe it is that they themselves doe pattle of, or have any feeling of their owne doings. For so long as they, as offensive heretical article, I am at free liberty to denie what article I use they lay unto me to be heretical, and say it is Catholicke.

Again, what a rudeness is it in this wicked and blisful Antichrist worthy to be laughed at, whereas he the summe of all wicked unlearned heretical articles from those that be crutched and the erroneous and offensive, and also againe from dangerous: I say the which subtle distinction of those graced boltes, this he bee gather, that that article which is erroneous, is not heretical, and if it be not heretical, what bolte is then asperit to these Ecclesiasticall condemnations, which ought to condemn those things only, which be heretical: for I

which is not heretical, is Catholicke, as Christ himselfe saith: He that is not against us is with us. I say I would wish, that the whole Sophistries would thinke in all the Church an Article that is erroneous and not heretical: for if it be erroneous, it differeth nothing from heretical, but only in thinke of defending. For all things be of equalitie either true or false, although difference in some one thing which is true or false, be greater or lesser. For see therefore againe, how these men for all their bragginge Bulls are not able to produce me one article which is erroneous and not heretical, and yet like wise blaspheme me, they will needs holden they knowe not themselves, that condemning that which they finde erroneous and not heretical, which cannot stand either in matter or in words: so that such are the articles, such is the condemnation.

The likelihood also they thinke in affirming that to be scandalous, which is neither heretical nor erroneous. What Article I would have see either in my books, or in the words and works of any loiterer else from the beginning of the world to the latter end. What man be my papists then to excoigate these prodigious monstres, but onely their manifest impietie and malice. Catholicke peradventure they meane those articles to be scandalous, as commonlie all true and catholicke Articles are wont to be. For what is more scandalous than veritie? I say onely truth and veritie is scandalous to all proud & envious persons, as is said of Christ, I Cor. 1 We preach, faith I. Iohnel Christ crucified: a stumbling stone to the Jewes and to the gentiles likewise. And in Luk. 2, He is set to be the falling stone of many in Israel. Therefore, whereas my papists boldly and foolishly scandalous articles from heretical & erroneous and so forth, as that which is not heretical or erroneous, must needs be catholicke and true: it followeth thereof, that these scandalous articles be understood and condemned of them for such as be true Catholicke and sound. O wofull commendation and meete for the papists.

Spake here good Reader, the impietie of these blinde Ihuys, which the good Ihuys, who they be, do make a mocke themselves, how easily they are taken in their owne words, how bold and foolish they are in their studies, not onely in not proving any error or danger in these articles, but also in going about onlie to excoigate them, who they call out things hypocritical and most foolishly repugnant to themselves. Wherefore then thou most presumptuous and shamelesse Bull, thy boldness respect me become: whether respectest thou? Whereto thinkest thou of impietie, a thing odious by itselfe itselfe.

For like also to be said that the articles offensive, which must be neither dangerous, neither erroneous, nor heretical, being they are diffused by such great rascallies, who will not move marvell at the deepe and profound wisdom of these Ihuys, which can finde out that to be offensive in the church, which is neither false, neither heretical, nor dangerous, but true, sound, catholicke and chist, and yet must that also be condemned: And who would not now desire and count to be condemned also of such barbarous Ihuys, who by their owne condemning doe bitter themselves to appoone things odious and to condemn things unoffensible, that is, which offend themselves, to their owne great ignominie and shame, to be more senseless than doxes, rocks or blocks. So ye not therefore, O ye impious and shamelesse Ihuys, and if ye will needs looke, shew your selves more sober for this time (it appeareth) how much you are more sober for this time, than do those and barlots, who are huddled up in the Canticles, daies, and Sabbath dinner moone: for never were there any barlots who would thinke themselves so bold.

Let us now returne this dict of Antichrist, and cast it in his owne teeth, a few of his owne words let us judge him a condemn him, that hereafter he may learne to take better heed, and be better advised in his lying. For as the proverbe saith, A liar neede not to have a good memorie. If some articles be offensive heretical and heretical, as thou condemnest him which is not heretical, and consequently a true catholicke, although he be a hundred times offensive: why not thy shamelesse mouth then condemn thy selfe not onely of hereticke, but of extreme impietie, blasphemie and treason against Gods holy truth, and is scoldes above all which is said of God, or is worthy to be said of God by the man of heaven, the son of perdition, which I thinke God his redeemer, and takest away the love of truth, to flabish the fasting fast of his error, for men to believe iniquities, as I have before said. For if the article be not heretical, it cannot be offensive or dangerous, but onely to such heretics, as Antichrist is, and Satanists of all piete. See therefore how his shamelesse and most foolish Bull, which, it condemneth me onely for beinge heretical, and another offensive, both manifestly declare the wrongs of the true heretics: I say the is no knowledge nor counsel against the Bull, seeinge blinde is this caught in the wordes of his owne mouth: for I say I am bold, that he which casteth up a stone on high, it falleth downe againe upon his owne pate.

And (which is chief of all) by these thy wicked contradictions it cometh to passe, that the cogitations of their owne hearts be increased, and that they themselves chiefly doe bitter and

disclose their owne wickedness which they count most to be concealed, that all men may see how ready they are to condemn, all verities even at our feet, when they attribute such Articles to be heretical which neither they can nor knowe nor yet asse they of name to be heretical, what have we thereby to be terrified, but that they are adversaries of Christ from the bottom of their hearts, and ready to impugn all truth, and yet notwithstandinge with the same blisful hypocrite they pretend themselves to be condemnatory of heretics. I have therefore beene headed with your blabbering bulles, I have, I for what it is, I shall to be a signe of contradiction, and a frant of offence. How odious and calid is all your inward impietie and your ignorance disclosed with the same court of words, whereas in baine you went about to cleanse the same. Thus then have we here proved by this first and manifest argument, that the said Bull proceedeth from none other, than verie Antichrist himselfe, the chiefest adversary of God and of all goodly men, and now let other Christians of the pope acknowledge if he dare, I then consider that opinion we ought to have of him, or what name to give him in whom all cursed mance, as in one heap, doe concur together and agree, as impietie, blasphemy, ignorance, foolishness, hypocrite, lying, rascallie, and such like.

Further both this impietie any thing lesse appeare in that also which I will now say. For this worshipful Bull beareth in plaine and most impudent words, that those booke also to be burned, in the which are no erroneous opinions, but the end that the multitude of me may be better instructed.

Canst thou O Christian Reader, now doubt that the great Dragon of hell himselfe speake in this Bull? It is an olde pater, that the fire singeth therefore with favour, be cause hee is talkinge with his owne voice. In this Bull, in the manner should have piped most tunable, the had not out his blasphemous throat so open against heaven, his impudent & unthriftily condemning also the manifest and evident truth, for which to stand an advocate hee appeareth the truth, that it under the colour of truth, but this most of sin, the abuse which is extolled above God, without all colour, not pious, but apostate, and that in the open church of God, without all shame, that upon him to condemn, and commandeth to be burned the fire of heretics of Antichrist, and allowed both of him & of all others. What could be more done against the truth, than that place is this worshipful of 3 pray the, but the better and geon of hell. And are ye not afraid Antichrist with your Bulls, least Iones and trees should swale his blood, the most horrible sight of this your execrable impietie and blasphemy?

Where art thou now good Emperor Charles? Where are ye Christians princes? I have given your name to Christ in Baptisme, and can ye now abide these infernall bores of such Antichrist? Where are ye bishops? Where be ye Doctors? Where be ye that should confesse Christ, and yet hold your peace at these horrible and prodigious sentences of the papist? O miserable church of God, which art made now for a scoone, and a verie mocking stocke of Satan. O miserable are all they which live in these times. The wrath of God is finally come upon the papists, enemies to the crosse of Christ and veritie of God, resting all men, and forbidding the truth of Christ to be taught and preached, as I have said of the Iherosolimites I pray you that I were such an one in deed, as that cursed and malicious Bull should make me to be, an hereticke, erroneous, schismaticall, offensive, scandalous, in certain of my booke: yet why should the other booke of mine be condemned which are catholicke, christian, true, chist, peaceable? Where have these wicked papists learned this religion, that for the persons cause beinge evilly they should burne the holie and sound veritie of God? Can ye not be strole men, but you must also betray the truth? Let ye pluck up the good wheat also with the cockle? Let ye fearer also the come wheat together with the chaffe? And why then receive ye danger in his catholicke booke, I do not hereticke Ihuys altogether? I say, why suffer ye wicked Antichrist without nothing taught but errors? And do not at least in some part condemn him? Why burne ye not and let fire the wicked, barbarous, unlearned, and heretical Decretals of the Pope? Why doe ye not let this a few but corrects they are set in this holy place for none other cause, but onely to be that of minati spoken of in Daniel, which should put downe truth and put up lies, and the operation of error. For this thing and so.

Let therefore this I say to the Pope, as the天子, and to you I do Cardinals, and all other whosoever is in any part do boeing in that court of Rome and in this franticke bolle to your faces, if this Bull hath come out in your name, and by your knowledge, if ye will, I acknowledge it for your owne: then wilt I likewise use my power by the which I am made in my baptisme the sonne of God, and colore with Christ, beinge founded upon a false rocke, which neither searcht of hel nor heaven, nor earth, nor fire, monthly a chort you in the word, as if you will reforme your felices and take a better way, and reforme hereafter from those badde all blasphemous

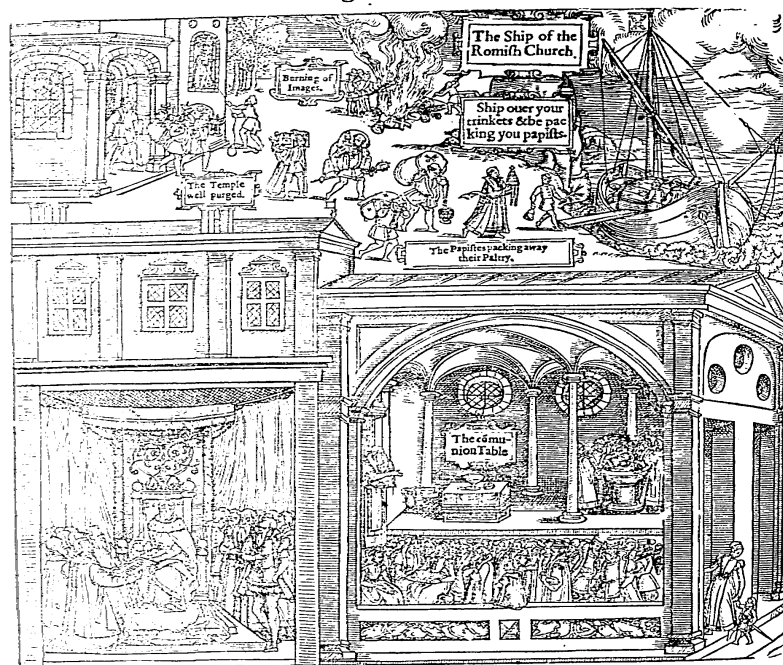








The Ninth Booke containing the Actes and thinges  
done in the Reigne of King Edward the sixt.



Next after the death of K. Hery succeeded King Edward his sonne, being of the age of 9. yeares. he began his raigne the 28. day of January, and raigned 6. yeares & 8. monthes, and 8. dayes, and deceased, anno 1452. the 6. day of July.

God, although nothing can be faid enough in his commendation  
on: yet because the renowned fame of fuch a worthy Prince  
fhall not better paffe out without fome grateful remem-  
brance, I thought in few words to touch fome little portion of  
his great, excellent and glorious actions, which I have  
inferi'd, for to fpeak of fuch things that they might be faid of him,  
it would be too long: and yet to fay nothing, it were too much  
wantinge. Kings and Princes which have wifely and bene-  
ficially governed, have founde in all ages virtues to solemn-  
ize and celebrate their Aes and memorie, fuch as never before  
they were: fuch as unto themfelves fuch men are the Eng-  
lish men have. And thus I leave the reft to the  
Prince, although but tender in years, yet for his age and ma-  
jesty reverence it but and all. Wherby arguments are as fol-  
lowe

ſeſe, to whom he may not be equall, ſo againe I ſee not many, to  
whom he may not iuſtly be preferred.

[illegible]

*The life, commendation, and rare virtues of king Edward. Cardanus in praise of him.*

Agar, in king Tolosa said the holy Scripture and be-  
cause this wood was utterly neglected and cast aside, whi-  
ch he most graciously offered & refused againe. And did not let it. Car-  
ried the like with the felle cane bodie of Agas, blessed wood  
and with other wholesome bodies of christian doctrine, which be-  
fore were decayed and forgotten by the fathers soules for the  
fathers and fathers of the English nation. And the  
fathers and fathers, between him & this one only thing he do-  
ed to the fourth but only in length of time our rage, 22th of  
he might have reached by the fullness of God, to be continuance  
of it. His rage: proceeding in those beginnings, which in  
himself would no doubt but of his acts, and doings come to  
perfect in would have been the same. He became a  
fountain of graces of Englishmen between another place  
as well as amongst us: as in fequale of the those be-  
cause of the wood he will be declared.

In the mean time, to proceed in the excellent vertues of this chistianizing Iohann (as wee haue begun) although in neither do we know, nee will I enquire serue vs to stand vpon a full description of all his acts: yet will we (God willing) giue a little taste of the noble nature & princely qualities of this King. whereby the reader may esteeme with himselfe what is to be thought of the rest of his dooings, though they be not here all expressed.

[illegible][illegible]

Beliefs and about all other notes and examples of his com-  
munication, as touching the chiefest point which ought most to  
behold all men for maintaining, promoting, preferring, embra-

[illegible][illegible]

We had moreover great respect to iustice, and to the dispatch of publick business, would appoint hours and times with master Core, then master of his requests, how and by what order they might bee sped in their causes without long debate and attendance, and so also debate with him, that their matters might be heard and iudged with equity according.

What Hieronimus Cardanus sayeth of him concerning his knowledge in liberal sciences, I thought here to expresse in his owne words, both in latine and english, so much the rather, because he speaketh of his owne experiment, and upon the present talke which he had with the king himselfe. The words of Cardanus first in latine be these.

Mier, Card, de Genituris.

**A**derant enim illi gratiæ. Lingua enim multas aduice puer  
per (vt audiamus) natiuitatem, Latina in Gallicanis, non ex  
per (vt audiamus) Gallicæ, et Hispanicæ, et foras ab his.  
Propria, Gallicæ, et Latinæ exacte tenebat, et ad omnia do-  
citis erat. Non illi dialectice, non naturalis Philoſophiæ  
principia, non Muſica. Humanitatis moralesque noſtriæ imago,  
grauiæ Regis maiestatis, indoles tanto principis digna, in vultu  
etiam magno miraculo humanarum rerum, et in omni ſpectu  
et tanta expectationis puer educabatur. Non hæc Rhetoricæ et  
omnia veritatem excedunt, fed sunt iuſiora.

Decimum quantum adhuc agebat annum. Interrogabat Latine non minus quam ego polite & prompte loquebatur (i) quid continerent libri tui de rerum varietatibus enim nominum maiestas fuit & dicaueram. Tum ego cometarium primum causam discussit quaerit in primo capite offendo. Quam inquit ille? Conuenis, ego aio, lunam esse autorem fydium. At Rex, quomodo, cum diversis moribus astra moueretur, non statim distat? Atur aut mouetur corum motu. At ego, mouetur eundem sed

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and  
the























54 means  
2. of 20

¶ The answers of Boner vnto the articles objected to him by the kings Commissioners, the first time.

Y Chmond 25th of London, under protestation heretofore  
by me made, crubbed and repeated before you, which in  
my sayings and doings I have to haue for repeated and re-  
hearsed, and to be taken for the same, and to be taken for the  
hearts of all men, and to be taken for the same, and to be taken  
and necessary defence with protestation all of the null  
and iniquity of your proceſſe I had made in this behalfe  
and in theſe words, I have to haue for repeated and re-  
hearsed, and to be taken for the same, and to be taken for the  
and iniquity of the generall, incertaine, and inuoluntarie  
and iniquity of the generall, incertaine, and inuoluntarie  
and iniquity of the generall, incertaine, and inuoluntarie  
of the things aforesaid, and to be taken for the same, and to be taken  
as true, and to be taken for the same, and to be taken for the  
you touching the Articles and Interrogatories to mine  
ſuffered by me. Lamenting not a little, that one of my deſires  
at the malicious denunciation of beneuolence and of the  
of the things aforesaid, and to be taken for the same, and to be taken  
tearful persons, though beſide all mine obedience unto you  
done the beſt I could to rectifie mine obedience unto you  
of the things aforesaid, and to be taken for the same, and to be taken  
of the things aforesaid, and to be taken for the same, and to be taken

[illegible]

ting but disdainful place, and to all these things being in the  
 30 minority as the Kings specially that nobles, and yet bearing  
 authority and power regal, as apprehended; and the Kings in their  
 Clement, of Ages and Ages, were to be the Kings in their  
 minority, being but  
 40 the Kings in their minority, being but the Kings in their  
 the being but eight years of age, and Ions being but eight  
 years old: all which things my fair I had told you before, and  
 communicating the same unto my fair I had told you before, and  
 praying them to put me in mind of my notes at the time of my  
 their, in the future time, I had told you before, and praying  
 50 them to put me in mind of my notes at the time of my  
 and all these things I would have specially for the Kings in  
 said sermon if they had come to me, and my motto not now  
 they did not, perceiving that they were in the minority, and  
 60 the Kings in their minority, being but the Kings in their  
 time lasting that was set to free from the Kings to the  
 prince Comrell being of good length, he desired the people  
 touching the victory against the rebels specially in Scotland.

ced. The first Article, And theret let them depose, hold he  
 o who the said faide Articles and Injunctions to be recited  
 in the said Court of the said Bishop of London, and the  
 faide Bishop of London recused the faide Injunctions at the hands  
 of the said Protestants Grace. Hold also they were sitting in  
 the Councell Chamber, moreover which were the rest of the  
 Councell then sitting, specifying their names and their Offices, o  
 And also together with the said faide Articles and Injunctions  
 of the last paste, moreover whether the Articles o Injuncti  
 ons were ioined together, o apart, whether the tenor thereof  
 and the forme and manner of the bowding and following, te  
 nuing me the faide Bishop and the said faide Court the bowding  
 thereof, in like sort as the first Article, declaring me the  
 where, when, where, and how, 3 the faide Bishop accepted the faid  
 Aaaaa Injuncti

Inter-  
gation: con-  
ning the in-  
it.























Dulce may bee  
as well broker  
by Jealousie as  
by negligence.

Rex it ergo  
 p̄m̄cras oculis.

30

70

If there be  
 more an old  
 by and by  
 king (Henry  
 thousand of  
 between be  
 a good Log

and 6c

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Ich nehme  
mit großer  
Genugtuung

And 3 was before to recompt unto them their money

ye  
pri  
per  
fau  
ser

you being personally called before the Kinges maiesties  
counsell, and hauing the said submission and articles o-  
penly and distinctly read vnto you, & required to subscribe the  
same, refused for vniuert considerations by you alledged to sub-  
scribe the same. Winchester.

Item, that the said three months are now thoroughly expired and run,

Winchester.

To the 18. Article he said, there is almost 6. monethes passed in time and number of daies, but not one moneth past to the effect of the late, nor ten daies neither, because I have bin so kept in prison that I could not seeke for remedy in forme above said,







to the true worshipping of God, and one that had alway singularly well loved the said Mr. Redman to whom he spake on this wise.

Your excellent learning and piety in the Schoole  
highly fauoured, and had in admiration : and for no other cause  
(God be my iudge) I doe affect these thinges of you which I shall  
propound, but that I might learne and knowe of you what is  
your opinion and beliefe touching those troublous controuer-  
sies which are in these our dayes : and I shall receive a appeare  
ment from as many as are sent from heauen.

To whom when Doctor Heilmann had given leave to demand what he wold, and had promised that hee wold faithfully and sincerely answer all affliction (for affliction) what hee thought to be his truth, § Solvell himselfe 3 wold quoth hee might gladly, be that I fear by my talke and communication 3 shall be put to sea, for feeble and now almost spent, a trouble and grief.

Then said Doctor Heilmann replying: what shall I spare my carcas (quoth hee) which hath to fere a time here to remaine: I will goe to faine hee propounds what you will. Then said § Solvell: I will firste certain questions in order, which I will have becare: Thereunto the said Doctor Heilmann severally answered, as hereafter is followeth.

¶ The first of which he thus fraze forth he thought

The Use of  
Point A Units  
of All Time.

புரத்தானிலே.

Pgs. 97. & 50

The world can  
not be the best of  
all.

Spencer Clark is  
resident in the  
Birmingham.

The City, and a gross revolt of Chartist bad influence in the Government.

[illegible]

Being demanded, he told us that we are bound to sit  
so present in his love. Further, he told us that we are bound to sit  
to do; and that we are not agreeing to pious and goodly religion.  
I think that he is saying that we are bound to sit  
to do; and that we are not agreeing to pious and goodly religion.  
I think that he is saying that we are bound to sit  
to do; and that we are not agreeing to pious and goodly religion.

40 Again, being like unto  
 forme and manner in carrying about the sacrament in solemn  
 prayer, questions and answers: he saith, that he always  
 ministered and repoured that order: informing that about fire-  
 50 teares peeres agone opened in the pulpit at Cambridge he  
 spake against that abuse and bellowed that execrable saying  
 that Christ haude excommunicat the unworthy: and he  
 a very fruitful and a right minister of this sacrament, when he  
 10 said this year: (Which phrase quoth he, that doth exasperate  
 that he milquidge a right) here ye: (by which words he  
 both declare the proper use and order of that his precious gift)  
 50 This is my body: (whereby he doth evidently and openly  
 sheweth that he put that free thing into the cup, and told you  
 and preious a gift that hee gave them:) and therefore he  
 10 taketh the precious and superfluous offerings bitwixt to  
 be condemned and taken as plaine meekness and countervail  
 vnto.

his judgement also being alike about the thing  
of the dead, and the remembrance of them, whether he  
thought it profitable or no: he was anxious and grieved: that might  
be no little profitable them the teachers of Synagogs. The which  
60 he well perceived out of the books of Synagogs. The which  
books although they were in some abundance as not authentic  
of church good to be read in the temples as for the edifying  
of church, and not for the assertion of opinions: yet both  
are the opinions of the other writers, to whom those books  
are allowed as Canons, peculiarly: which he in that point  
thought good to be read.

70 Being furthermore required to shew his mind availing  
fall spallies, a spallie of Scala coeli: he shewed them that they  
were altogether impossible, superstitious, and irreligious  
floating out of the filthy and impure fontaine of superstition,  
not pebling the fruit which they promised to bring forth. He  
the Sacrifice of the Supper of the Lord, the Eucharist means  
that sacrifice he said could not bee offered for the finnes of  
the quicke and the dead.

[illegible]

*The storie of William Gardiner Martyr, suffering in Portugale.*

no twoykes, said he, could not purchase and obtaine that blessed  
happy and everlasting immortalitye: no nor yet those things  
which were due vnder grace by the motion of the holy Ghost  
for: that blessed and immortal glorie is giuen and bestowed  
vpon his mortall men, of the heavenly father for his Sonnes on-  
ly sake. Christes sake, as S. Paul testifieth, The gift of God  
is eternall life.

And their be the resolutions which I heard him give to the  
questions by Speaker Powell proposed. From which his sen-  
tence and judgement to hear by mine and of him uttered (as I  
remember) I never declined or varied. I beseech our Lord Jesus  
Christ to cleanse these troublesome times wherein the  
Church is tossed, and bountifull for his holy names sake tenderly  
to behold and look upon his poor wretched flock so unfor-  
tunately scattered and dispersed, beseeching him also of his good-  
ness to quicken your worship. At London the third of Janu-  
ary.

Heere followeth the history no lesse lamentable then  
notable of William Gardiner an Englishman,  
suffering most constantly in Portugale for  
the testimonie of Gods truth.

[illegible][illegible]

Hypercup I thinke it came to passe, that the ancient Chy-  
stians in the time of the first persecutions, thought good to ce-  
lebrate specially commemorations of the martyrdome of those  
holy men, not so much to honour them, as to glorie God in  
his sonlbearer, unto whose all glorie and praise both livelyly  
belong, and moreover, that we being instructed by their exam-  
ple, might be the more prompt and ready in the policies of those  
warres, to stand more stoutly in battell against our aduersa-  
ries, and learne the more easily to continue and despie this  
world.

[illegible]

racks, whels, scourges, yrons red hot, gridirons, fleshhooks, mallets, and other kinds of torments, may serue our Christ: peace and quiet: but being herewith not content, will giue our selues to all kinde of wickednes, to beled alway at the will and pleasure of Satan.

But what do we thinke in so doing: Either we must recheate  
those men to be most miserable in this life, or else we leaue to  
be most unhappy. But if their blessings be not certaine and  
sure, then let vs direct the course of our life to the things that  
are to come. If we haue forgotten this life, whither they might haue  
been sent. But if we cannot willingly put off this life, let vs not be  
slow to amend and correct the same: and though we cannot dis-  
turb them in life martyrdom, yet let vs mortifie the worldly  
and prophane affections of the flesh, wherby they struggle against the  
rit, and at the least let vs not run true heading vnder the licen-  
tious desires of the world, as we doe. As the life of Christian  
men is now, I pray thee, what do these bades, priuies, these woundes

[illegible]

13ut amongst all the rest, vnblaspheous conuictione and auarice to raigheyn that no man alwaies is contented w<sup>th</sup> any tolerable estate of life, either that will preferre his selfe any measure in hauing that hee possesseth: or in polling for that which hee lacketh: neuer quiet, but alwaies toiling: neuer satisfied, but alwaies vnblaspheable. Whereby it so cometh, that the minds of christian men, being occupied in such toils: lie carles and careles, can scarcely finde any vacant leisure to thinke vpon heavenly things: and yet not understanding why the minds of some be thus occupied, some Christians, about now setting apart their complaints for this time, we will prosecute our purpose of some touching god William Carpenter.

And first as concerning his kindred, he was of an honest stocke, borne at Bristol, a towne of Spardandie on the seacoast of England, honestly brought up by a naturie giuen be-  
6 to gentrie, of a meane stature of bodie, of a comely and plea-  
sant countenance, and in his part for excellent as in the inward  
qualities of the minde, he was altogether excellent. He was  
preferred without spoote of reprehension. Also his bandolour  
and indifferent learning did not a little commend and beautifie  
his other ornaments. When he grew into these yeares at  
which young men are accustomed to fettle their minds to some  
kind of life, it happened that he gaue himselfe to the trade  
of marchandise, he used the conduct and guiding of a certaine  
shippe to Bristol, and in the conduct of this voyage he was  
at the last (being at the age of thirtie yeares)

went into Spain, and by dance the ship arriving at 1.31.1610  
 (which is the chief Citty of Portugall) he tarried there about  
 his marriage, where at the last he having gotten his bride  
 and wife, returned into Portugall, where he was received by his  
 parents, became a profitable servant both unto his masters and  
 others, in such things as pertained unto the trade of that na-  
 tion. Whereunto he did by apply himselfe, that nevertheless  
 he was not ignorant of the language and religion of his other  
 country of England, where he kept his native house, and  
 from the Portugales superstition. There were also to be seen  
 divers other good men in the same Citty. As neither did he lack  
 good riches, nor good friends, nor good money, but was  
 composed of all fortunes, because his wife was rich, and he  
 himselfe, that was not yet sufficiently furnished with the heritage  
 of his father, was yet inflamed with the love of good:

Childless hee was there abiding, it happened that there should be a solemne marriage, celebrate the first day of September in the yere above said, betwene two Princes: to say, the sonne of the king of Portugal, and the Spanish I. his daughter. The marriage day being come, there was great resort of the nobility and estates. There lacked no bishoppes with others, nor cardinals with their hats, to set out this roiall wedding. To be short

22

17 The suffering  
0 of Saints be  
0 lions to be,  
0 pluck ye them  
e, this world

The great difference between Charles Darwin's theory and the article of Canadians, which now is,

The first bring-  
ing up a trade  
of 65,000 bales

CC. Gardner follows the traditional-

The godly &c.  
petitioner of  
Col. Gardiner.

A solemn marriage between the King of Portugal and the Spanish King took place in Portugal.























































2011年12月15日 星期四

10







[illegible][illegible]

10

[illegible][illegible][illegible]



[illegible][illegible]

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[illegible]







1314  
Anno 1554  
Ergo, there needeth no more daily oblation for the sinners of the quicke and the dead.

Ca. All remission of sinnes cometh only by shedding of blood.

1315  
In the space, there is no shedding of blood: and so it followeth also that there is no propitiatory sacrifice.

Another argument.  
In the space the passion of Christ is not in virtue, but in a

1316  
mystery: therefore the sacrifice can be there where the Lord's supper is daily ministered.

1317  
But where Christ suffered, there is he not offered in virtue: for the Apostle saith: Not that he might offer up himselfe often times: (for then must he have suffered often times: for the beginning of the world) now where Christ is not offered, there is no propitiatory sacrifice.

1318  
Ergo, in the space there is no propitiatory sacrifice: For Christ appeared once in the latter end of the world, to put sin to flight by the offering up of himselfe. And as it is appointed to all men that they shall once die, and then cometh the judgement: even so Christ was once offered to take away the sinnes of many. And unto them that looke for him, shall hee appeare againe without sinne, unto salvation.

Another argument.

1319  
Da. There are in any sacrifice that can make y<sup>e</sup> committers thereof perfect, there ought men to cease from offering any into expiation and propitiatory sacrifices.

1320  
But in the new testament there is one onely sacrifice: not able long since offered, which is able to make the committers thereof perfect for ever.

1321  
Ergo, in the new testament they ought to cease from offering any more propitiatory sacrifices.

Sentences of the Scripture tending to the same ende and purpose, out of which all may be gathered other manifest arguments, for more confirmation thereof.

1322  
BY the which will (saith the Apostle) we are sanctified, by the offering up of the body of Iesus Christ once for all. And in the same place: But this man after that he had offered one sacrifice for sin, stood for ever at the right hand of God, &c. For with one offering hath he made perfect for ever them that are sanctified, and by him selfe hath he purged our sinnes. That heedy you to make these words by him selfe: the which will wasp, built without doubt, and all consequence.

1323  
The Apostle plainly denieth any other sacrifice to remaine so: him that treadeth under his feet the blood of the testament by the which he was made holy. Christ will not be crucified againe, he will not be dead to be in sacrifice.

1324  
He hath reconciled us in the body of his flesh, sparke y<sup>e</sup> heedy you, he hath not, in the mystery of his body: but in the body of his flesh.

1325  
If any man sine, we have an advocate with the father, Iesus Christ the righteous, and he is the propitiator for our sinnes, not for ours only, but for the sinnes of the whole world.

1326  
I. Ioh. 2. That hee that all these places of the Scripture are ascribed by two manner of subtle slytes: the one is by the distinction of the bloody and unbloody sacrifice, as though our unbloody sacrifice of the Church were any other then the sacrifice of prayse and thanksgiving, then a commemoration, a shewing forth, and a sacramental representation of that one onely bloody sacrifice offered by once for all.

1327  
The other is by deigning and twisting the sayings of the ancient Fathers unto this strange kind of sense: as the fathers themselves indeed never meant. For what the meaning of the Fathers was, it is evident by that which saint Augustine writeth in his Epistle to Boniface, and in the 83. chapter of his Epistle against Faustus, the Spaniard, in those many other places like unto Cuthbert, Cuthbert, Cyprian, Chrysostome, Fulgentius, &c. and others, which do wholly con- cord and agree together in this vntie in the Lord, that the redemption once made in virtue for the salvation of man, continued in full effect for ever, and without ceasing unto the end of the world, that the sacrifice once offered cannot be consumed: that the Lord's death and passion is as effectual, the virtue of that blood, once shed, as fresh at this day to the selling away of sinners, as it was even the same day that it flowed out of the blessed side of our Saviour: and finally that the whole substance of our sacrifice which is frequented of the Church, in the Lord's supper, consisteth in prayers, prayse, and giving of thanks, and in remembering and shewing forth of that sacrifice once offered upon the altare of the cruce: that the same might continually be had in remembrance by mystery, which once only, and no more, was offered for the price of our redemption.

1328  
These are the things right worshipfull p<sup>r</sup> Doctores, and by the rest of the commendations, which I can presently prepare to the answering of your three severall propositions being defective of all helpe in this thornelike of time, I doame towar- ning, and want of books. Therefore I appeale to my selfe

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**H**ispano nubat Maria vt regina Philippo,  
Genuetur stirps vt quoque Nobilium,

*Other verses answering to Bishop White,  
made by I. C.*

*Other verses answering likewise.*

R. Phillip com-  
ing to Alind-  
ore.  
The source of  
England takes  
down and the  
arms of Spain  
for up.  
Clay Rubin

fact the bridge, there was a number of  
doct, such as by old mens report the like  
me these hundred years.

The 17. day of September, was a Proclamation in London, that all vagabonds, masterlesse men, as well strangers as Englishmen, should depart the citie within five daies: and freittly charging all Inholders, Victuallers, Tawmners and Richhousekeepers, with all other that sell victuals, that they

Anno }  
1554 }

September 20  
The bishop of  
Chichester  
presented.

After his long declaration of these words, speaking very much of love & charitie, at last he had occasion vpon S. Iames his words, to speake of the true teachers, and of the false tea-

a blasphemy  
against  
the true pre-  
sents of Gods  
will.

10

**The Grange.**

Ex parte  
York & Co  
New York.  
Et: p: 100

[illegible]

ness, he grew into some power, and the nearer he approached, the hotter was his fit: and the quieter the believers were, the unquieter

October 26.  
The trouble  
the goodness  
which were of  
St. Chrysostom  
sons David.

tons weight.

October 30.  
November 4.

Figure 2.

Cardinal Bo

Cathedral (Sub-  
nominated)  
Archbishop of  
Canterbury.

November 10

23.50 per sec

B. Soner goes  
in his vaulting

23. Boners brr  
allour at 2ter  
Toib.

Source behind  
out at 12:50 p.m.



But leaving the rehearsal thereof, and continuing his  
 here to the matter of my Communion, 3 signifieth  
 that my spiritual traffick is, for the redemption of this noble  
 creature, to the realme of grace, and to declare vnto you, that  
 I am a soule that from thence 3 come, hath a special re-  
 spect to this realme above all other, and not without cause, feel-  
 ing that God himselfe, as it were, by providence hath giuen  
 this realme prerogative of *soberitie* above either of the  
 make more plaine vnto you, that I am a soule that from  
 this realme, do receiue the light of Christs religion.  
 For as forrest testifie, *Ita prima prouinciarū quæ amplexa  
 est fidem, Christi.*

the benefit  
occasion of  
faith of his  
senior to his  
show further  
Iland to man  
Princes in  
twent person  
thought it no  
Sea, unless  
that same pla  
and benefit.

In the  
necessity of  
learned man  
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Adrian t  
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tric, gaue to  
soignism of

3 will not  
refined from  
bath been to  
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bath suffer  
in this realm  
unlike of the  
time, the lib

What the  
blend, that I  
with the reho  
this unusual  
and I have b  
no more, but  
face forth th  
may freebie l  
here.

no other mis-  
affection of a  
human. A  
ties practise  
they needed  
as friends to  
they wanted  
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make the se  
great face of  
misery and

And when all light of true religion seemed utterly extinct,  
as the Churches became the houses of darkness, the some  
of the most excellent spirits of the age, who were not  
yet of this world, were not quench'd, came in a fiewe remained here  
to wit of Christs faith, namelie in the best of the Quakers  
rectitude, of whom to speake without adulation, the saying  
of the apostle maye be muche enlarged, *Quidam sunt  
qui non habent speciem sapientie, sed sunt sapientes  
ante deum* he both miraculously good in his generation,  
and higher, contrary to the expectation of man, that when  
numbers conspired against him, and policies threatned  
to destroy him, and armed powers prepared to destroy him,  
yet he was able to stand, and to overcome, and to prevail  
and had the triumph of martyr, which is not to die, but  
an policy of man, but to the almightie great goodness  
and providence of God, to whom y<sup>e</sup> honour is to be given. And  
therefore it may be said, *De gloriam Deo. Non in manu  
turbatorum* he hit Quakers path, was nothing in appearance, but  
deified.

And it was a singular fauor of God to conuiope them in marriage, so it is not to be doubted but that he shall send them iustice, for the comfort and successe of this common wealth.

¶ All Princes in Europe, the Emperours hath traualled most in the cause of the Christian religion, and it was in Cathay most acceptable by some secret inuigilence of God hath not attieued the end.

¶ With iudice in my iourneys therwards I had conference touching my legation: therof then he had vnderstanding, he shewed a great appearance of most earnest tope and gladnesse, saying, that it exceedeth him lesse of the recomendement of this realm vnto Christian unitie, then

here to one head, and doe acknowledge him to be the Clerk of God, and to haue power from above. For all power is of God, according to the saying, Non est potestas nisi à Deo. And therefore I confesse that all power being in God yett for the continuation of quiet and goodlie life in the world. . . . that power from above into the world. . . . in earth; which is into the power of Christe Ecclesiasticall. And these two powers they be mutual and binding, so haue they to succurre all effectes and operations. For secular princes to suppress the temporal power is committed, be ministers of God to execute vengeance vpon transgressors and euill liuers, and to pre-

bandoned, giving nothing to any man, and I confess to you that I  
the heyes committed to my Commission, as I have done, and I  
the heyes, as we might have cried, but as the heyes of him  
that first mine, and yet cannot open, nor for want of power in  
me to give, but for certain impediments in you to receive,  
which must be taken away before my Commission can take  
effect. This I protest before you, my Commission is not for  
precedence to any person. I come not to destroy but to  
reconcile, not to condemn. I come not to oppress  
but to call againe, I am not come to call any thing in question  
already done, but my Commission is of grace and clemencie,

For like  
here and  
such time  
even so  
the Apo  
you have  
of Christ

for: like as I my selfe had neither place nor voice to speake  
hereamong you, but was in all respects a banished man, till  
suchtime as yee had repealed those lawes, that lay in my way:  
even so cannot you receive the benefit and grace offered from  
the Apostolik see, untill the abrogation of such lawes, whereby  
you have displeased and disaffected your selves from the Unitie  
of Christs Church.

The Copie of the supplication and submiffion exhibited to the king & Queenes Maities, by the Lords and Commons of this present Parliament assembled, representing the whole body of the Realme of England, and dominions of the same, in our owne names particularly, and also of the fald body vniuerfally in this supplication directed to your maties, with moft humble fute, that it may by your gracious intercession & meane be exhibited to the moft treuend father in God, the L.

Wherupon we most humbly beseech your majesties, as persons vndelled in the offence of this body towards the said face, which neuertheless God by his providence hath made subiect to your Majesties, lo to fort this our most humble sute, that we may obtaine from the See Apostolicke, by the said most reverend father, as well particularly as vniuersally, absolution, remission, and full charge from all danger of we be fallen in and that we may, as children repentant, be restored into the bosome & vnitie of Christs church, as by this noble Reme may with all the members thereof, may in vnitie and perfect agreement

An Absolution pronounced by Cardinall Poole to the whole  
Parliament of England, in the presence of the king  
and Queene.

**O** Lord Iesus Christ thyselfe with thy most precious blood  
thy sacred and washed by from all our finnes and in-  
iquities that he might purchase vnto himselfe a glorious Houfe  
vnto our all redemption, and whom the Father hath appointed  
head ouer all the Church, by his meritt absolute pou. And thou  
by apostolicall authority giue vnto vs (by the most holie Lord  
God Iesus the third by

tefuier you and every of you, with the whole healeme and the  
 dominions thereof, from all heretic and schisme, and from all  
 and everye inconvencie, and from all paines, for that cause in-  
 curred; and also to bee restore you againe unto the unite of  
 our holier thelie church; as in our letters more plainly it  
 shall appere; in the name of the father, of the Sonne, and  
 of the holy Ghost.

AFTER all this was done they went into the Chappell, and  
 there singing the Deum, with great solemnitie, declared the joy  
 and gladtie that for this reconciliation was pteceded.

A copy of King Philip's letter, written with his owne hand to Pope Iulius, touching the restoring of the Realme of England.

**M**ost holy Father, I wrote yesterday unto Don John Maunrique, that hee should declare by word of mouth, or else write to your holines, in what good state the matter of religion stood in this realme, and of the sublimion to your holines, as to the chief. As this day, which is the feast of S. Andrew, I am in the evening. We haue done God that seruicio to whole only good.

Your holines most humble  
 Ionne the king,&c.  
 Here followeth likewise the Cardinals letter to the saide  
 pope concerning the same matter.

or all fear, not onle for that difficultie, which the mindes of  
our Countreine did then, being so long alienated from the  
Apollonike and so the old hatred which they had borne so many  
paces to that name but much more I feared, lest the first en-  
counter should be put off by some other by-matter  
or convention coming betwixt us.

For the avoyn thereof, I made great uncesse to p'ing  
unto Meneche, which little needed: so for their own goodly forward-  
nesse, and earnest desire to bring the thing to passe, far surmount-  
ing my great and earnest expectation. This day in the evening  
being 20. November our ship first brought his brother Ideter to

Christ) it is come to passe by the providence of God, that this  
 Accusation is reclaimed to give due obedience unto Peters seat  
 and your Holiness, by which means it may be conveyed to  
 Christ the head, and his body which is the Church. Thertupon  
 we have borne and concluded with such contentment (the King and  
 the Queen) and perfect satisfaction, that we have consent and great re-  
 joicing, that incontinentlie after 3 hat we have received, and  
 with your the Reverendion, with great joy, and thank, there  
 was divers times said, Amen. Amen: which dooth evidently  
 declare, that that holie feede, although it hath bene long op-  
 pressed, yet was not offered quenched in them: which sheweth

was declared in the *mobilitate*. Returning home to my  
house, these things I wrote into your holincite upon the fab-  
ric brought to passe by the diuine providence, thinking to haue  
sent my letters by the kings post, who (as it was said) should  
haue departed forthlie; but afterwards, changing my purpose,  
I determined to send one of mine owncrizen, *John*  
I thought good aboue this, to sende one of mine owne people  
in gratulation I reioicing at their good chaunce, which thing was  
as it right great gladnes to me, though by euent of the faime/be-  
come it fell yett a part. I holie, I am thankful to the whole church.

to healthfulne to this my country, which brought me forth, so  
inconceivable to the same, which received me: so likewise I took  
to leave relieving of the Princes themselves, through whose  
virtue and godliness the matter did take successe and perfecti-  
on. N. How manie, and how great things may the Church  
of Christ be the house of Christ e our mother) make her account  
of those that are children: Sh. notable scale of Godliness. Sh.  
of ancient faith, which undoubtedly only so manifested appear in  
them both, that who so seeth them, must needs together be  
will

{ Anno }  
 { 1554. }  
 Great fey at  
 Rome for the  
 Contrition of  
 England, and  
 good law, & why

November 30  
King Philip's  
Letter to the B.  
translated out  
of Spanish into  
English.

The Cardinall  
wrote to the B.  
in the reclar.  
ing againe of  
England to his  
re.

The pope's an  
step as much  
to come to the  
bilitie of  
gland, as wa  
nure the ship.

differentiated  
latter being  
small.







